

# A Concise History of the English Bible

With Helpful Notes  
by the  
American Bible Society





**AMERICAN BIBLE SOCIETY**

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## FOREWORD

### Revision of 1983

**A** *Concise History of the English Bible* has been prepared to provide ministers, teachers, speakers, writers and others with a reliable, compact statement of the essential elements in the great story of how the English Bible came into being.

This pamphlet was first prepared under the title *A Ready Reference History of the English Bible* on the occasion of the Commemoration of Four Hundred Years of the Printed English Bible, 1935, by the late Miss Margaret T. Hills, M.A., librarian of the American Bible Society. First revised by Miss Hills in 1962, several further revisions have since appeared prepared by the ABS library staff under the supervision of her successor, Miss Elizabeth J. Eisenhart, and others.



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## **The English Bible Before the Invention of Printing**

**T**HERE is evidence that many paraphrases and translations of parts of the Scriptures were made in various dialects for the people of England before the fourteenth century. Invasions and wars, with their attendant destruction of property and confusion of language, coupled with widespread illiteracy, have caused the disappearance of most of them. The earliest portion of Anglo-Saxon literature now extant is the paraphrases traditionally attributed to Caedmon, the cowherd who, in the seventh century, put into robust and glowing song the creation of the world, the wanderings of the children of Israel, and the story of our Lord as the monks of Whitby told it to him from the Latin. These are now traced to a number of writers of the Caedmonian School of Old English poetry, a tradition which survived into the tenth century.

About the same time versions of the Psalter were once associated with the names of Aldhelm of Malmesbury and Guthlac of Crowland, but the evidence for them is not clear. The Venerable Bede, a monk of Jarrow, is reported in a letter from his pupil Cuthbert to a fellow lector, to have been translating the Gospel of St. John when he died in May 735. King Alfred prefixed a translation of the Decalogue to his body of laws or "Dooms," with an abridgment of a few other portions. He is supposed to have begun a translation of the Psalms before his death in 901. Some of Caedmon's paraphrases, perhaps in a later form, and some of Alfred's work still exist, but copies of the others have not survived.

These Anglo-Saxon translations are often glosses, or literal translations written between the lines of the Latin text of an older manuscript. Noteworthy among these are the Vespasian Psalter (ninth century), the earliest gloss of any part of the Bible in English, and the Lindisfarne Gospels, containing a Latin text from the hand of Bishop Eadfrith and an interlinear Anglo-Saxon (Northumbrian) translation by Aldred, of about 950. An independent rendering of Matthew and part of John by Farman in the Rushworth Gospels about 975 is more than a gloss, and represents

the earliest example of continuous Biblical translation in English. The West Saxon Gospels are in the vernacular alone, the first translation of the entire Gospels in English. A little later Ælfric "the Grammarian" made vernacular adaptations of much of the Old Testament.

There were undoubtedly translations in Norman English, but little is known of them. The language was, however, affected by the Conquest, and we find the versions thereafter much more easily read today than the earlier ones. Paraphrases and more or less literal translations followed in this later form of English. In the early fourteenth century the best known are the translations of the Psalms by William of Shoreham and by Richard Rolle. The latter must have been very popular, for there are many copies extant.

Probably all of these versions were based on Latin manuscripts of the Bible, chiefly those of the Vulgate; occasionally there is reflected the use of older Latin versions that preceded the translation by Jerome. Bede made use of a Greek-Latin diglot of the Acts of the Apostles, but there is no evidence that more of the New Testament was available to him in Greek.

### *The Wycliffe versions*

For the first complete Bible in English we are probably indebted to John Wycliffe, who was born about 1320 near Richmond in Yorkshire. Much of his life was connected with Oxford University. Although in 1374 he was presented to the rectory of Lutterworth, where he remained until his death at the end of 1384, he was often at Oxford. He won prominence first as a schoolman, later as a politician, and finally as a reformer, spending his life teaching and preaching against various evils of his day, to such extent that he has been called the "morning star of the Reformation." Only the patronage of John of Gaunt and others in high position and powerful influence protected him from persecution. Wycliffe's influence continued to grow after his death, to the embarrassment of ecclesiastical authority. In 1408 a Constitution adopted by the Provincial Council at Oxford read in part: "The Holy Scripture is not to be translated into the vulgar tongue, nor a translation to be expounded, until it shall have been duly examined, under pain of excommunication and the stigma of heresy." Twenty years later, by order of the Council of Constance, Wycliffe's body was even disinterred and burned, and his ashes cast into the river Swift. While it is now generally felt that Wycliffe himself did little of the actual translation, there is no doubt of his responsibility for it. He always quoted the Bible and referred to it as the supreme authority—a conviction that grew with the years. It now seems clear that the Bible translation was begun under Wycliffe's influence, the part through Baruch 3.19 being the work of a colleague, Nicholas Hereford, and the rest completed before 1384 by several other persons, possibly including John Purvey, Wycliffe's secretary. It was a very stiff, literal translation from inferior Vulgate texts. A few years later Purvey began to revise it, greatly improving the style. It was probably not completed until 1395. Copies of this text were widely used throughout the fifteenth century, although the book and its readers were often persecuted. Yet in 1563 Foxe wrote that some gave as much as five marks in the fifteenth century for a manuscript of the Bible, and that others gave a load of hay for a few chapters of James or the other Epistles.



Of the nearly 200 existing manuscripts of this translation, only some thirty are copies of the Hereford version; the majority were written within forty years of Purvey's version. By Tyndale's time, however, copies were little known, partly because manuscript books were expensive and scarce, and also because the English language was still rapidly changing.

## William Tyndale and the First Printed English Scriptures

THE sixteenth century in England was a period of seething confusion and vigorous growth. The scene shifts rapidly in any field one studies. The fact that the English Bible went through nine translations or revisions in less than 100 years reflects a keen and vital interest in religion. The "new learning" and the newly invented art of printing (c. 1450) were in no small part responsible for this condition. Vernacular translations had already been printed on the Continent in Spanish, Italian, French, Dutch, German and Czech. The Hebrew Old Testament was published in 1488; Erasmus' Greek New Testament of 1516 was quickly followed by other editions. The English language itself was expanding to meet the increasing demands put upon it to express new ideas and achievements.

### *William Tyndale: his life*

The first printed English Scripture was the new Testament, the everlasting monument to William Tyndale.<sup>1</sup> Born about 1494 in Gloucestershire, he went early to Oxford, where he apparently took his M.A. in 1515; then to Cambridge, where Erasmus and others had been stirring up interest in Greek and the Greek Testament. In 1520 he returned to Gloucestershire as tutor in the family of Sir John Walsh, of Little Sodbury, where he met many traveling leaders of the church, and others, with whom he often argued. To one of them he proclaimed what soon became his life's object: "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." For, as he wrote later, "I had perceaved by experyence, how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tonge, that they might se the processe, ordre and meaninge of the texte. . . ."

About 1523 he went to London, hoping that Tunstall, the Bishop of London, a friend of Sir Thomas More and of Erasmus, might help him in his undertaking, presenting as a sample of his skill a translation of an oration of Isocrates. This hope proving vain, he spent a year in London, living in the house of Humphrey Monmouth, a cloth merchant and later an alderman of London, who continued his support for some years.

In May 1524, when he "vnderstode at the laste, not only that there was no rowme in my lorde of londons palace to translate the new testament, but also that there was no place to do it in all englonde," he left his country, which he dearly loved, destined never to see it again. After landing at Hamburg he went directly to Wittenberg, where his matriculation at the University is registered under May 27, 1524. There he visited with Luther until going to Cologne to begin the printing of the New Testament. Before it was completed, however, he was forced to flee up the river to

<sup>1</sup>Tyndale was also known as Hitchens, Hichens, Hutchens, Hochens and Hychins.

Worms, where an octavo edition of the New Testament was published, followed by a quarto edition. Early in 1526 copies must have reached England. From 1527 to 1531 he was at Marburg, engaged in the publication of his principal doctrinal and controversial works and the translation of the Old Testament, of which the Pentateuch was published in 1530 in Marburg, and Jonah in Antwerp, in 1531. Foxe<sup>1</sup> tells of a trip to Hamburg, including a shipwreck and loss of his manuscript in 1529, where Coverdale met him to aid in the translation work, but this has not been clearly substantiated. After 1531 he was in Antwerp, busy in further translation and revision until he was treacherously betrayed in May 1535 and imprisoned in Vilvorde Castle near Brussels. His friends could not procure him protection; he was condemned to death for heresy and on October 6, 1536, he was strangled and his body burned. His last words were "Lord, open the King of England's eyes." So lived and died this devout and determined man who gave us our first printed English New Testament, and whose power as a translator has colored all the great versions since.

### *Tyndale's Version*

His translation was evidently based on the Greek texts of Erasmus' second and third editions, with comparison with the Latin of the Vulgate, Erasmus' Latin translation and the German of Luther. The edition begun at Cologne contained marginal notes or glosses which are often translations of Luther. The Worms octavo edition has no such notes. The 1534 edition had short notes which give a lively image of Tyndale's character. The third edition had none. The prologues to various books, particularly that to Romans, and the glosses showing so strongly the influence of Luther, were the cause of particularly bitter attack; but the copies that circulated most widely, pirated editions of the 1526 octavo, were without notes.

Tyndale's Old Testament translations were based on the Hebrew. He was aware of earlier translations but he found them of little use, avowing that he was not "holpe with englysshe of eny that had interpreted the same, or soche lyke thige i the scripture beforetyme." Resemblances to the work of Wycliffe are not evidence of any direct dependence, but rather of the broadly popular influence of the earlier version. In his revisions he sought only more accurate readings and renderings, preserving the general characteristics of his first work. He realized beforehand the issues his work would raise, and determined the principles on which it must be made; he sought the best materials but he used them independently.

Professor Laura H. Wild<sup>2</sup> has pointed out that in large part the endurance of Tyndale's translation was due to the fact that he spent much of his early life in Gloucester and Bristol—a part of England where a variety of linguistic currents had crossed and where thought at that time must have been stimulated by the adventures of English seamen. At Oxford and Cambridge he met men fresh from Italy, full of the new learning of the Renaissance. His study of Greek and Hebrew made him sensitive to Oriental ways of thought. All these influences prevented his translation from being shackled by Latin forms and phrases. In spite of his association with learned men and his knowledge of several European vernaculars, his English, both in the translation and in his own writings, is *English* with remarkably few

<sup>1</sup>John Foxe, *Acts and Monuments*, London: John Day, 1570; the account is added in this second edition.

<sup>2</sup>*The Romance of the English Bible*, p. 58.

**Latinisms.** In fact, the largest proportion of his vocabulary is Old English. An exiled scholar, he wrote the language of the *people* of England. Bishop Westcott<sup>1</sup> says of the influence of Tyndale's work upon the Authorized Version (1611): "Not only did Tindale contribute to it directly the substantial basis of half of the Old Testament (in all probability) and of the whole of the New, but he established a standard of Biblical translation which others followed. It is even of less moment that by far the greater part of his translation remains intact in our present Bibles, than that his spirit animates the whole. . . . His influence decided that our Bible should be popular and not literary, speaking in a simple dialect."

### *Editions of Tyndale's translations*

It may be that Matthew and Mark were printed before 1525, but no copies are known. Of the quarto New Testament begun at Cologne in 1525 at the expense of English merchants, ten sheets (80 pages) had been printed by a printer possibly connected with Peter Quentell, when the hostile John Dobneck (Cochlæus) reported the work to the authorities. Tyndale and his helper, William Roye, immediately gathered up the sheets already printed and fled to Worms. The only known copy of this Cologne fragment is now in the British Museum. At Worms an octavo edition (3,000 copies), without notes, was printed, and the quarto was either completed or entirely reprinted, but of the 3,000 copies none has survived. Of the octavo a copy lacking only the title page, at the Baptist College in Bristol, and an incomplete copy at St. Paul's Cathedral in London, are seemingly all that exist.

Pirated editions of the New Testament, printed in Antwerp and full of errors, early appeared in England, but Tyndale, busy on the Old Testament, at first refused to consider editing any. Two of these editions, of about 5,000 copies each, were sold in England at five and seven groats each during 1533. Another edition of 2,000 followed, and in 1534 George Joye supervised an edition of 2,000 in which he not only corrected the text but altered it in places according to his own views. This appeared in August. In November there was published an edition carefully revised by Tyndale himself; this was the first edition bearing Tyndale's name. Early in January 1535 there was another edition by Joye, followed shortly by two others corrected by Tyndale. In 1536, the year of his martyrdom, there were nine separate editions and one edition was actually printed in England. From 1526 to 1566 forty-one editions are recorded, and there were probably others. It is estimated that 50,000 copies were circulated before his death.

The Pentateuch was published in Marburg by Hans Luft in 1530; somewhat revised, it was printed again in 1534. Jonah was probably printed in 1531 at Antwerp; its long prologue was often reprinted, but its text was not printed again till 1863.

### *Its reception in England*

Before the first publication of the New Testament, King Henry VIII and others in England were alerted to it. Orders were soon issued for the collection and surrender of copies. The translation was violently attacked by ecclesiastical authority, the more

<sup>1</sup>*A General View of the History of the English Bible*, p. 158. (Quoted by permission of The Macmillan Company, publishers.)

as it increased in popular circulation. Copies were burned in London, Oxford, and Antwerp, but new ones as quickly took their places. Tyndale knew copies would be burned and that he himself might so suffer as well; but he said "I did my duty and so do I now. . . ." He even welcomed a large purchase of copies, for burning, by the Bishop of London, for he could use the funds to further the publication of new and better editions. The tide could not be stemmed by fire. Although only a handful of the more than 15,000 copies in the first six editions have survived the years, a movement was started that nothing could stop. Through his efforts part of the English Bible had been printed, though not in England. A year before he died the whole Bible had been printed in the English language.

## Miles Coverdale and the First Printed English Bible

MILES Coverdale, like Wycliffe, was born in Yorkshire, about 1488, probably in the district of Coverdale near Middleham. He was educated at the Augustinian Convent at Cambridge, took priestly orders in 1514 at Norwich, and became a bachelor of canon law at Cambridge in 1531. At Cambridge he was one of the group who met with Dr. Barnes, prior of the Convent after 1523, to discuss ideas "out of Germany." Coverdale followed him to London when in 1525 Barnes was called to account for his ideas. About this time Coverdale left the Augustinians and became a secular priest, going about preaching against various current religious practices. In Cambridge he had known Sir Thomas More and had come under the patronage of Thomas Cromwell,<sup>1</sup> to whom he wrote, possibly in 1527, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lettyres, with the godly savour of holy and awncyent Doctoures, unto whose knowledge I can not attayne, without dyversyte of bookys . . . Nothyng in the world I desyre, but books as concerning my lernyng; they onse had, I do not dowte, but Allmighty God schall perfourme that in me, whych He, of Hys most plentyfull favour and grace, haith begone." How much Cromwell knew of or aided his translation work is not definitely known, but apparently he was not ignorant of it. Coverdale early acquired a reputation for being one wholly given up to the preaching of the Gospel. In 1528 he found it expedient to leave England for Germany. He may have met Tyndale in Hamburg in 1529, but the evidence is doubtful. He drops from sight until 1535, when his translation of the Bible was printed, possibly at Marburg, in Germany. Hoping to secure open circulation for the book, he prefixed to it a fulsome dedication to Henry VIII, and, to distinguish it from the banned Tyndale translations, signed his name to the prologue to the reader. Perhaps Cromwell had encouraged its publication in view of a resolution of Convocation in 1534 for an English Bible, but he was unable to secure a license for it from the King. At any rate it was not suppressed, and we next hear of Coverdale in Paris from 1538 to

<sup>1</sup>Thomas Cromwell was born about 1485. After a youth spent in soldiering and commerce on the Continent and in England, he established business connections with Cardinal Wolsey, then Lord Chancellor, about 1520, became a member of Parliament in 1523, and acted as Wolsey's agent. On the latter's fall he maintained his position and continued to advance, serving the king in Parliament and doing all in his power, ruthlessly, to establish the authority of the king in opposition to that of Parliament and of the Papacy. His support of Bible translation and Bible reading was to use it as an instrument toward absolute monarchy. Inevitably he won powerful enemies and, although created Earl of Essex in 1540, he shortly fell from power and was executed in July of that year.

1539, superintending the printing of another English Bible—the Great Bible. He was back in England in 1539 under Cromwell's direction, but in 1540, on Cromwell's death, he returned to Germany, staying for a time at Tübingen, then going to Bergzabern, near Landau, where he held a benefice and conducted a school. About this time he married Elizabeth Macheson, a Scot. He was awarded the doctorate of divinity by the University of Tübingen in 1543. In 1547 or 1548 he returned to England as almoner to the Dowager Queen Catherine and later became chaplain to King Edward VI, but is soon heard of in Devon, by his preaching helping Lord Russell put down a rebellion, for which he was awarded £40 in 1550. He was also a member of a commission to examine Anabaptists, heretics and contemners of the Book of Common Prayer. In 1551 he was appointed Bishop of Exeter and served as a member of a commission of bishops and others to revise the ecclesiastical laws. He regularly attended the House of Lords, a busy man who took his responsibilities seriously.

In 1553, on King Edward's death, Coverdale was deprived of his see and was summoned to London, on the grounds of a technical debt, with other reformers. Several appeals to Queen Mary by King Christian of Denmark, whose chaplain was Coverdale's brother-in-law, succeeded in securing his release in 1555 and, although his works were proscribed, he was allowed to leave England. From Denmark he went to Wesel in Germany, where he preached to English refugees for a time before returning to his old charge at Bergzabern. He was in Geneva in 1558, when the Geneva Bible was in preparation, but probably took little if any part in it. In 1559 he was back in England, preaching. Although he attended as a bishop, but in plain black gown, the consecration of Matthew Parker as Archbishop of Canterbury, and always used his title, he did not return to Exeter nor accept another bishopric.

He was appointed rector of St. Magnus, close to London Bridge, in 1563. He resigned in 1566 because he would not conform to the requirements of Queen Elizabeth's church laws, but continued preaching to large groups in various parts of London. He died in February 1569 and was buried at St. Bartholomew's Church. When this church was destroyed in 1840 to make room for the Royal Exchange, Coverdale's remains were removed to St. Magnus, London Bridge. An old picture shows him as a man of unattractive physical appearance; but his writings reflect a strong, sweet personality, and his contribution to our English Bible reveals beauty and aptness of thought.

### *Coverdale's Translation*

The title page originally stated that the translation was "out of Douche [i.e., German] and Latyn." In his dedication to the king he says he has "nether wrested nor altered so much as one worde for the maytenaunce of any maner of secte: but haue with a cleare conscience purely and faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes." In the prologue to the reader he deprecates his skill as a translator, but his concern for Scripture impelled him. 'Notwithstondynge whan I consydered how greate pytie it was that we shulde wante it so longe, & called to my remembraunce the aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue perfourmed yt [that] they beganne, yf they had not

impediment; considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, . . . I was the more bolde to take it in hande. . . . But to saye the trueth before God, it was nether my laboure ner desyre, to have this worke put in my hande, neuertheles it greued me yt other nacyons shulde be more plentously prouyded for with ye scripture in theyr mother tongue, then we . . ."

His "fyue sundry interpreters" seem to have been the Swiss German of Zwingli and Leo Juda, the Latin of Pagninus and of the Vulgate, and the available translations of Luther and Tyndale. He had some knowledge of Hebrew but seems not to have translated from it. In the Apocrypha he shows the most freedom and originality. It has been regretted that he used ecclesiastical terms where Tyndale had avoided them. It was probably necessary for him to do so in order to meet hostile criticism, but he defends himself thus: "Be not thou offended therefore (good Reader) though one call a scribe, that another calleth lawyer: or elders, that another calleth father and mother; or repentaunce that another calleth pennaunce or amendment. For yf thou were not disceaueed by mens tradicions, thou shalt fynde no more dyuersite betwene these termes then betwene foure pence and a grote."

While Coverdale's, like Wycliffe's, is a secondary translation (i.e., not made from the original Hebrew and Greek from a Latin translation), we are indebted to him for giving us the first complete English Bible in printed form, of which two-thirds of the Old Testament and all the Apocrypha were his own. According to Bishop Westcott, Coverdale's New Testament is Tyndale's first edition revised by the help of the second and by Luther's German. In Jonah the changes are very few. In the Pentateuch Coverdale seems to have rendered into English the Zürich translation with the help of Tyndale's text and with constant reference to Luther, Pagninus and the Vulgate.

His was not the creative, original, rugged nature of Tyndale, but he carried on what the earlier translator had begun and enriched his predecessor's work with tenderness and resourcefulness. His additions to Tyndale's translation consist of such phrases as "the pride of life" (Tyndale: "goods"), "the world passeth away" (Tyndale: "vanisheth"). In the 102nd Psalm, verses 25 through 27 of the version of 1611 vary but a word or so from Coverdale's, and the following verses from other Psalms in this Bible of 1535 differ only slightly from those in our editions of the King James Version:

My flesh and my herte fayleth, but God is the strength of my hert, and my porcion for euer. (Psalm 73.26)

Cast me not awaie from thy presence, and take not thy holy sprete fro me. (Psalm 51.11)

His personality and style are reflected in this passage from his preface: "And though I haue fayled eny where (as there is no man but he mysseth in some thyng) loue shall constyrre all to the best without eny peruerse iudgment. There is no man lyuyng that can se all thynges, nether hath god geuen eny man to knowe every thyng. One seyth [seeth] more clearly then another, one hath more vnderstandyng then another, one can vtter a thyng better then another, but no man ought to enuye, or dispyse another. He that can do better then another, shulde not set him

at naught that vnderstondeth lesse: Yee he that hath the more vnderstondyng, ought to remembre that the same gyfte is not his but Gods, and that God hath geuen it him to teach & enfourme the ignoraunt. Yf thou hast knowlege therfore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue fayled (as it is no wonder) I shall now by the helpe of God ouerloke it better & amende it."

### *Editions of Coverdale's Bible*

Coverdale's Bible was published with a long dedication to King Henry VIII and his wife Queen Anne, the colophon stating that it was finished on October 4, 1535—the first whole Bible printed in English. As there was no indication as to the printer or place of publication, these points have long been in question, but it now seems well proved by similarities of type, etc., that it was the work of two printers in Marburg in Germany, possibly at the expense of Jacob van Meteren of Antwerp. At that time books printed abroad were imported unbound, which probably accounts for the variety in the five known title pages. Title pages omitting "out of Douche and Latyn" were printed in England by James Nycolson at Southwark, some dated 1535 and others 1536. The dedication to the King was also probably added in England. No perfect copies of this Bible are now known, but a number in good condition have survived.

This Bible was again printed in 1537 in London in both folio and quarto sizes, the first such Bibles printed in England, by James Nycolson, the quarto being "set forth with the Kynges moost gracious licence" and the name of Queen Jane substituted for that of Queen Anne in the dedication. It was again reprinted by Froschouer in Zürich in 1550, being also issued in London by Andrew Hester; another issue was made by Richard Jugge in London in 1553.

In 1537 the New Testament seems to have been printed alone, and again in 1538. In 1538 Coverdale also prepared an edition accompanied by the Vulgate text, the English showing some changes from the earlier version. This was prepared to satisfy critics who "crye out vpon us: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. Or as though the holy goost were not the authoure of his scripture aswell in the Hebrue, Greke, French, Dutche, and in Englysh, as in Latyn." This was printed in England while Coverdale was in Paris at work on the Great Bible, and was so badly printed that he disowned it and prepared a better one, which was printed in Paris but published in London, just after a corrected edition by the printer of the first. In 1549 an edition "conferred with the translation of Willyam Tyndale" was published, and reprinted in 1550.

### **Matthew's Bible**

**W**HILE Tyndale had published of the Old Testament only the Pentateuch, Jonah and some separated verses, before his death he had translated the books from Joshua through Second Chronicles. This in manuscript form apparently came into the hands of his friend, John Rogers. This man was born about 1500; he took a

B.A. degree at Cambridge in 1525 and was later a junior canon at Christ Church, Oxford, and then rector in London. In 1534 he went to Antwerp as chaplain to the Merchant Adventurers and became so greatly influenced by Tyndale that in 1537 he left the church, married and went to Wittenberg. Here he served as pastor until, with his wife and eight children, he returned to England in the reign of King Edward VI. He fell an early victim to the persecution under Queen Mary and was burned alive at Smithfield in February 1555.

The Bible with which Rogers is associated is, on its title page, declared to be the work of Thomas Matthew. While Matthew may have been an editor, it seems more probable that the name is a fictitious one, used to veil association with Tyndale. Moreover, Matthew and Rogers seem to be the same person; for in several records of Rogers' trial he is referred to as "John Rogers, alias Matthew"; the latter name possibly was attached to him from his connection with this Bible.

### *The text of Matthew's Bible*

The text is more than the substitution of the unpublished work of Tyndale for the corresponding text in Coverdale's Bible. The Pentateuch was Tyndale's original with very few changes. From Joshua through II Chronicles we find a new translation which is, according to tradition and through the evidence of similarity in wording, the hitherto unpublished work of Tyndale, on which he was probably working at his death. From Ezra through Malachi and in the Apocrypha the translation is Coverdale's, although Coverdale's Jonah differs little from Tyndale's. The New Testament is Tyndale's latest revision, that of 1535, with only a few alterations. "Matthew" edited the material carefully, however, restoring the Hebrew numeration of the Psalms, translating "Hallelujah" as "Praise *the everlasting*" and adding rather individual marginal notes. But the real significance of this Bible of 1537 is that it set up as the basic text of our present English Bible all that Tyndale translated, with Coverdale's completion of it. Sixty-five per cent of the Old and New Testament was Tyndale's. The Bishop's Bible, the Great Bible, the King James Bible and its revisions are essentially revisions of this text.

### *Editions of Matthew's Bible*

Matthew's Bible was published in 1537, at the expense of R. Grafton and E. Whitchurch in London, in an edition of 1,500 copies, and was probably printed in Antwerp with the King's license and a dedication to Henry VIII. In petitioning Thomas Cromwell for the restricted privilege of printing the Bible, Grafton wrote that he had spent £500 on printing it and he expected the 1,500 Bibles not to be sold out for three years. It is not known what action Cromwell took, but this Bible was not reprinted until 1549 and 1551. A slightly revised edition was also published in 1549. In 1551 there appeared a Bible which, according to the title page, is Matthew's, but of which the Old Testament is Taverner's and the New Testament agrees with a Tyndale edition of 1548.



## **Taverner's Bible**

**I**N 1539 a Bible was published edited by Richard Taverner. He was born in Brisley, Norfolk, about 1505; studied at Cambridge and then at Oxford. While at Wolsey's College at Oxford he was imprisoned for reading Tyndale's Testament but was released because of his musical accomplishments. He then studied law and was admitted to the Inner Temple. He associated himself with Thomas Cromwell and was appointed Clerk of the Signet to King Henry VIII in 1537. He was a brilliant but somewhat capricious Greek scholar, often quoting the law in Greek. After Cromwell's fall in 1540 Taverner was committed to the Tower for a time because of his work on the Bible. During this time he appeared only occasionally as a preacher before the King and elsewhere, in plain velvet bonnet and damask gown, with a gold chain about his neck. In Queen Mary's reign he went into retirement but preached again when Queen Elizabeth I came to the throne. She appointed him high sheriff of the county of Oxford. He died in 1575.

### *The text of Taverner's Bible*

His text is that of Matthew's Bible, with slight changes. In the Old Testament these changes reflect the Vulgate. In the New Testament, although he closely follows Tyndale, the changes are more numerous because of his Greek scholarship. He introduced a number of Saxon words, and to him we are indebted for "parable" instead of "similitude," "passover," etc.; aside from these few phrases the influence of Taverner's Bible on later versions was slight.

### *Its editions*

This Bible was published in London in 1539 in folio by Thomas Barthlet; in the same year the New Testament was published in quarto and octavo. The liturgical Epistles and Gospels (with sermons) were published perhaps in 1545. The Old Testament was published in 1549-51 in five parts. This was reissued in 1551 with Tyndale's New Testament, by John Day, as an edition of Matthew's Bible.

## **The Great Bible**

**B**Y 1537 there were two forms of the English Bible in print: Coverdale's and Matthew's. Their notes and prologues, however, gave such affront to many groups that King Henry VIII was frequently besought to provide a new translation free from interpretations. Thomas Cromwell, who was authorized to proceed with such an undertaking, appointed Richard Grafton and Edward Whitchurch to print a Bible that should be an example of correctness and workmanship. Because of the superiority of craftsmanship and material the printing was to be done in Paris, permission for such a work being secured from the King of France.

### *Its preparation*

Although his own translation had been published but two years, Miles Coverdale was willing to prepare a new text, and for it to use other men's work in preference to his own. In June 1538, he and Grafton were in Paris, writing Cromwell of the progress of the work. They followed "not only a standynge text of the hebrue, with

the interpretation of the Caldee, and the greke, but we set also in a pryuate table the dyuersite of redinges of all textes, with soche annotacions in another table as shall douteles delucidate and cleare the same, as well without any singularyte of opinions as all checkinges and reprofes." He planned to put at the end a set of annotations "written, without any pryuate opinion, onely after the best interpreters of the hebrues for the more clearenesse of the texte." But these were never approved, so the ~~set~~ set in the text at such places still points in vain.

About the time of Coverdale's Bible there had been published an excellent Latin version of the Old Testament, with the Hebrew text and a commentary, chiefly from Hebrew sources, prepared by Sebastian Münster. Coverdale had not then had access to it, but it is obvious that he made full use of it in revising Matthew's Bible for this edition. In the New Testament he used the Vulgate and Erasmus' Latin version, and there is some evidence of the use of the Complutensian Polyglot, printed in 1514-17 in Spain and edited by Cardinal Ximenes, which contained the Hebrew, Chaldee, Latin and Greek texts. Part of the Great Bible is in current usage in the form of the Psalter in the Book of Common Prayer. The translation is freer than that in the Authorized Version; it repeats words and amplifies phrases, endeavoring to carry over the spirit as well as the letter of the Hebrew.

### *Another interrupted printing*

The printing of 2,000 copies with funds advanced by Cromwell went along smoothly in Paris, with the English ambassador, Bishop Bonner, taking a very strong and sociable interest in it. He spent much of his time with the printers and entertained them at his house. But in December 1538 relations between France and England became strained, and about this time Henry VIII complicated the project by issuing a prohibition against the importation of English books printed abroad. On the 13th Coverdale, fearing trouble, wrote Cromwell that he had deposited some sheets with the English ambassador. Some may even have already been sent to England. Four days later the Inquisition descended upon the press, arresting the French printer, Regnault, and seizing all the stock, the English correctors having fled in time. Cromwell at once appealed for the release of the printed sheets, for he had invested £400 in the venture. Action was delayed; the sheets were ordered burned, but the officer charged with that responsibility was willing to make a penny by selling four great dry vats of sheets to a haberdasher, Anthony Marler, to pack caps in. These, and the sheets sent Bonner, eventually reached England safely; and not long after, Grafton was able to arrange to have the type, press and printers brought to England, where the edition was finally completed in 1539 at the expense of Marler. The colophon is dated April 1539, but it is doubtful if the book was issued for some months after that.

The "Great" Bible gets its name from its format, for it was larger than any previous edition and very elaborately designed, with a fine woodcut title page, ascribed to Holbein, which shows King Henry VIII, with Cranmer and Cromwell, distribut-

<sup>1</sup>Thomas Cranmer, born in 1489, was educated at Cambridge, taking various degrees and serving as examiner in divinity to the university, where he insisted upon a thorough knowledge of the Scriptures. His assistance in the matter of Henry's divorce and marriage with Anne Boleyn caused his rapid rise to the archbishopric of Canterbury in 1535. Meanwhile he was busy promoting the spread of Bible reading and forming the new policy of the English Church. This was continued during King Edward's reign, Cranmer himself contributing much to the literature of the Church. In Queen Mary's reign he was tried and burned as a heretic in 1556.

ing the Bibles to the people, who cry "Vivat rex" and "God save the King." It bore no dedication and had but simple prefaces. An illuminated copy on vellum was presented to Lord Cromwell, and a similar one of the second edition to the King.

In April 1540 an edition with a preface by Cranmer, then Archbishop of Canterbury, and some further revisions by Coverdale along the lines of his previous work, was published, followed by five other editions before the end of 1541, possibly numbering 21,000 copies in all. The title pages of 1540 and many later editions state, "This is the Bible appointed to be read in Churches." The Bible of 1535 and Matthew's Bible had been licensed in 1537, but this was explicitly an "authorized version."

For this preface the Great Bible is often called Cranmer's Bible, although he seems to have little to do with the making of it. The third and fifth of these six editions carry a notice on the title pages that they have been "overseen and perused" by Bishops Tunstall and Heath. This was probably merely to remove from the book any association with Cromwell, for he had fallen from favor in 1541 and had been executed. Thus by a curious irony, Tunstall, the Bishop of London who had condemned Tyndale and his work, now officially authorized a Bible that largely contained Tyndale's work. The price of copies of this Bible was fixed at ten shillings unbound, or twelve shillings well bound and clasped,<sup>1</sup> the printers having been protected from competition by Cromwell.

### *Bible reading encouraged and discouraged*

Before the publication of the Great Bible an injunction had been published (1538) to the effect that by a certain date every parish was to set up a Bible "of the largest volume in Englyshe," to be paid for by the parson and the parishioners, and the clergy were urged to exhort all to read it.

The Bible was now eagerly bought and read, which gave rise to such discussion and public argument that the king issued a declaration urging readers to approach Bible reading "humbly and reverently" and, in cases of doubt as to the meaning of any passage, to have recourse to "such learned men as be or shall be authorized to preach and declare the same . . . you use this most high benefit quietly and charitably every of you to the edifying of himself, his wife and family. . . ."

Six copies were set up in St. Paul's Church in London, about which crowds gathered to hear the reading of the long-denied Scriptures with eagerness and animation. The babble of readers and discussion became so great that the Bishop of London was forced to issue an admonition that there be no such reading during sermon time, for those at service could not hear! Old people learned to read so that they might come directly to God's Word, and children joined their elders to listen. An old document states, "Englishmen have now in hand in every church, and place,

<sup>1</sup>At the rate of wages paid at that time, a bound Bible would have cost a skilled laborer four weeks' wages, which was about twenty times the cost of a pair of shoes. The same sum would buy eight dozen candles to read the Bible by; a chain to hold it fast would cost about two days' unskilled labor. It is evident from these prices that the ordinary man could hardly afford one of these large Bibles and that there was reason to chain Bibles in churches and colleges. In libraries, where books were accessible to many, a considerable number of books other than Bibles were also chained, in order to prevent the removal of these rare objects and to make them accessible to a greater number. One of the reasons for the popularity of the Geneva Bible was undoubtedly the smaller compass and lower price of many of its editions, which would make its purchase easier for many families.

almost every man, the Holy Bible and New Testament in their mother tongue; instead of the old fabulous and fantastical books of The Table Round, Lancelot du Luke, Huco de Bourdeaux, Bevy of Hampton, Guy of Warwick, and such others, whose impure filth and vain fabulosity, the light of God has abolished utterly."

This great freedom lasted but a short time, since for each eager reader there was a conservative who rebelled at such license. In 1542 steps were taken to revise the Great Bible, making it more like the Latin, and parts were allotted various bishops; but there was no real desire on their part, and the project fell through. In 1543 all translations bearing Tyndale's name were proscribed, all notes in other texts ordered removed or obliterated, and Bible reading publicly or privately was prohibited to all women (except noble- and gentlewomen), all artificers, apprentices, journeymen, serving men, husbandmen and laborers, under pain of punishment. In 1546 Coverdale's New Testament was added to the list of proscribed books. Thousands of Bibles must have been destroyed and others mutilated during these years. Some copies have been preserved in which the notes have been cropped and painted out.

But no sooner was this wave of persecution in full swing than Henry VIII died, and the young King, Edward VI, was so devoted to the Bible that Bible printing was active again, twenty-four printings of the New Testament and sixteen of the entire Bible being printed during his short reign of six and a half years. The Great Bible was restored to its place in churches, and its reading urged. Cranmer made some efforts in the direction of another revision, but nothing was done. During Queen Mary's reign, however, no Bibles were published in English, Rogers and Cranmer were martyred, and the scene of translation again shifted to the Continent. The last printing of the Great Bible appears to have been in 1569.

## The Geneva Bible

THESE persecutions of Mary's reign produced another exile Bible version, for among the reformers who sought safety in Geneva were scholars and Bible lovers who produced a revision that had great influence on the people of England.

### *Whittingham's New Testament*

One of these scholars, William Whittingham, a brother-in-law of Calvin, prepared a revision of the New Testament, printed by Conrad Badius at Geneva in 1557. It was a small book, nicely printed, with ornamental capitals and headpieces, in a clear roman type in contrast to the black letter of previous editions. For the first time in English Scripture the chapters were divided into verses, following Stephanus' Greek Testament of 1551 and earlier Latin and Hebrew editions. Set in italics were words not in the Greek but necessary in English, and there were long prologues and chapter summaries and very copious marginal notes, the reviser stating in his preface that he hopes he has "omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might iustely complayn of hardenes."

### *The Geneva revisers*

Shortly after the Geneva New Testament was off the press, work was begun on a

Cited in C. Anderson, *The Annals of the English Bible*, vol. 2 p. 85.

careful revision of the whole Bible, occupying "the space of two yeres and more day and night." Whittingham seems to have been aided in this by Anthony Gilby and Thomas Sampson. Whittingham was born in 1524 near Durham and at 23 was a senior student at Christ Church, Oxford. In 1559 he succeeded Knox as pastor of the English church at Geneva, but returned to England a year later and in 1562 was made Dean of Durham. He died in 1579. He was one of the translators of the metrical version of the Psalms known by the names of the largest contributors, Sternhold and Hopkins. All that is known of Gilby is that he was educated at Christ's College, Cambridge; that after his return to England under Queen Elizabeth I he received the vicarage of Ashby de la Zouch and that he died in 1584. Sampson (1517-89), educated at Cambridge, had been Dean of Chichester under Edward VI, had fled to Strassburg and Geneva under Queen Mary, returned to England to become Dean of Christ Church, Oxford, in 1561, but was deprived of office for nonconformity four years later.

### *The text of the Geneva Bible*

Since the publication of the Great Bible new Latin translations had been published which carried over the original text in vigorous Latin. Greek texts had been somewhat improved, and a Latin Testament by Beza was published in 1556. The English scholars at Geneva were also stimulated by other groups at work on Bible translation, in French and possibly in Italian. How different from the picture of Tyndale working alone and in hiding in Antwerp, thirty years before! In the Old Testament the Great Bible was the basis of the revision, few changes being made in the historical books; but in the remainder the changes are greater, making some readings more literal, reflecting the influence of Pagninus. The revisers were clearly competent scholars and sensitive to style. The New Testament of 1557 was simply a careful correction of Tyndale's text by Beza's Latin New Testament. A few of these changes were not improvements, for Beza was a better interpreter than critical scholar; but on the whole his was the best text then available, and the Geneva revisers used it to good advantage. The New Testament of the 1560 Bible shows signs of further careful study, although the changes are not many. The notes were in large part carefully prepared explanations of historical, geographical or textual difficulties; some were pithy observations on lessons to be derived from the text. Only a few could be held objectionable as "Calvinistic" by other groups.

This Bible was printed in 1560 at Geneva by Rouland Hall at the expense of members of the English church at Geneva, one of those most actively interested being John Bodley, father of the founder of the Bodleian Library in Oxford. It was an attractive book in small quarto, printed in style similar to the 1557 New Testament. Woodcuts, such as those of the Tabernacle, which had been used in a French Bible published in Geneva the same year, were included.

In copies printed after 1587 one often finds a New Testament revised by Laurence Tomson (first published alone in 1576), showing further influence of Beza, probably his edition of 1565. Tomson, who lived from 1539 to 1608, was secretary to Sir Francis Walsingham and is said to have had a knowledge of twelve languages.

### *Its popularity and influence*

The Geneva Bible rapidly became the most widely read English Bible, the type, the size, the illustrations and the notes giving it great popularity with the common people. It has been estimated that from 1560 to 1644 one hundred and forty editions of the Bible and Testament in this version were issued. After 1611 many editions were printed in Amsterdam and Dort, some with a title giving Christopher Barker, London, as the printer, and dated 1599. It is this version that is frequently called the "Breeches Bible," because of the rendering *breeches* for *aprons* in Gen. 3.7 although the same rendering had been used in the Wycliffe Bible. The Geneva Bible had great influence upon the English people, for it was for many years the Bible of the home, while the Great Bible or the Bishops' Bible was that of the Church. Shakespeare was evidently familiar with it, and so was John Bunyan. Many copies came across the Atlantic with the early settlers, and others might have been found in the kit of many an Elizabethan sea dog.

John Richard Green, the English historian, has given us the following picture of the place held by the Bible in the life of the English people at this period:

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bonner set up the first six Bibles (Great Bible version) in St. Paul's "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them" . . . "One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice." But the "goodly exercise" of readers such as Porter was soon superseded by the continued recitation of both Old Testament and New in the public services of the Church; while the Small Geneva Bibles carried the Scripture into every home. The popularity of the Bible was owing to other causes besides that of religion. . . . So far as the nation at large was concerned, no history, no romance, hardly any poetry, save the little-known verse of Chaucer existed in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war-song and psalm, State-roll and biography, the mighty voices of prophets, the parable of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning.<sup>1</sup>

<sup>1</sup>John Richard Green, *A Short History of the English People*, Chapter VIII, Section 1.

## The Bishops' Bible

THE Established Church of England did not sponsor the popular Geneva version, for which John Bodley had been granted in 1561 a printing monopoly for seven years. When about five years later he asked for a renewal, Archbishop Parker delayed, feeling that because of its commentary the version was not suitable for use in the churches, and yet conscious of its superiority to the Great Bible, which had been restored to authority by Queen Elizabeth. A renewal was finally offered, but on terms that Bodley could not accept. By 1566 Parker had set in motion again the undertaking, attempted earlier by Cranmer, of a revision by bishops.

Matthew Parker was born in 1504 at Norwich and went to Corpus Christi College, Cambridge, in 1522, taking a B.A. in 1525; ordained deacon in April and priest in June 1527, he was elected a fellow of the college the following September. In 1528 he took an M.A., and declined an invitation to join Cardinal Wolsey's newly founded college at Oxford. He took a D.D. in 1538 and rose gradually among the reformers in the Church and at Cambridge. Because of his marriage and his reform connections, Queen Mary deprived him of his offices, but he remained in England during her reign. Queen Elizabeth appointed him Archbishop of Canterbury in 1559 and left him, with little support, to oppose the Puritan influence. He did not believe in a "popular" reformation, but was a scholar, a man of piety and irreproachable morals, yet of little originality. He died in 1575.

The work was divided among a group of scholars, of whom perhaps eight were bishops. Parker himself, in addition to revising Genesis, Exodus and part of the New Testament, did the final editing. At the end of some sections he placed the initials of those who were responsible for those parts. When sending in his part, the Bishop of Ely wrote, "I would wish that such usual words as we English people be acquainted with might still remain in their form and sound, so far forth as the Hebrew will well bear, inkhorn terms to be avoided." Again the Bible in the language of the people!

The Great Bible was the basis of this revision and, while only slight alterations were intended, some of the bishops went rather beyond the plan. The revisers were better Greek scholars than Hebrew, and their work in the New Testament is much superior to that in the Old. The changes in the Old Testament reflect principally the influence of the Geneva Bible, but in the New Testament more independent changes were made on the basis of the Greek text, some of which are preserved in the Authorized Version (1611).

### *Editions of the Bishops' Bible*

The Bishops' Bible was published in 1568, beautifully printed by Richard Jugge in London, in large folio, "cum privilegio regiae majestatis," with no dedication and a simple, engraved title page adorned with a portrait of Queen Elizabeth. Many woodcuts illustrated the book. The New Testament was printed on thicker paper to withstand greater use. There were two prefaces, one Cranmer's from the Great Bible; the other, by Parker himself, defends Bible translation and urges Scripture reading. Like the Great Bible, the Bishops' has very few marginal notes. Of interest to Americans is the odd note at Psalm 45:9: "Ophir is thought to be the Ilande in

the west coast, of late founde by Christopher Colombo; frō whence at this day is brought most fine golde."

A quarto edition of 1569 shows a number of corrections in the Old Testament which appear in all subsequent editions of the Old Testament except the folios of 1572, 1574 and 1578. There are a few changes in the New. In 1572 an edition, with the New Testament somewhat further revised, was published with the Psalms from the Great Bible, or Prayer Book, in parallel column with that of this revision; and after 1573 all editions but one carry the Great Bible version of the Psalms instead of that of the Bishops' Bible. The New Testament of 1572 appears in all later editions.

Copies were ordered by Convocation in 1571 to be in the house of every bishop or archbishop, available to their servants and to strangers. Each cathedral was to have one, and every church was urged to get one if possible. But while the Bishops' Bible was that generally found in churches from 1568 to 1611, the Geneva was still the home Bible, and no copies of the Bishops' Bible were printed after 1602, although the New Testament continued to be printed after 1617 until 1633.

### **The Rheims-Douai Bible**

**T**HE next English Bible was a product of exiles in the Low Countries; for just as the Protestant reformers were exiled during the reign of Queen Mary, upon Queen Elizabeth's accession many Roman Catholics fled to France and Flanders. An English College for the education of English Catholics had been established in 1568 by the Jesuits in connection with the university at Douai. Much attention was given to the Scriptures in Latin, and there were courses in Hebrew and Greek. "In order to acquire greater power and grace in the use of the vulgar tongue," the more advanced students preached weekly in English. Quite at home in the Latin Bible, they were often at a loss to give quickly and adequately an English translation of a Latin text. An English Bible "in accordance with the edition approved by the Church" thus seemed advisable.

The project was sponsored and directed by William Allen, born in 1532, educated at Oxford, formerly principal of St. Mary's' Hall, Oxford, and Canon of York. When Elizabeth became Queen, he resigned these offices and went to Louvain. He made one trip to England but was forced to flee, and devoted the remainder of his life to attempting to check the Reformation in England. He was created a cardinal in 1587 and had been promised the appointment of legate to reconcile England to the Papacy if the Spanish Armada had been successful the following year. He was the founder and first president of the English College at Douai and was well known for his Biblical studies, having been appointed an assistant to Cardinal Carafa in the preparation of an edition of the Septuagint. He died at Rome in 1594.

The man who did most of the actual translation was Gregory Martin, formerly fellow of St. John's College, Oxford, granted an M.A. in 1564. He renounced Protestantism and studied at Douai, becoming in 1570 lecturer in Hebrew and Holy Scriptures at the English College, in 1578 temporarily at Rheims.<sup>1</sup>

The college records show that he began on or about October 16, 1578, normally doing two chapters a day, which were corrected by William Allen and Richard Bristow, moderator of the college. The work lasted three and a half years, the New

<sup>1</sup>The college returned to Douai in 1593 and eventually moved to England after the French Revolution.



Testament being printed in 1582 and the Old Testament in 1609-10. Martin died of tuberculosis in 1582, shortly after the publication of the New Testament. The book was published with many notes, the work of Bristow in the New Testament and of Dr. Worthington in the Old. Bristow had been a fellow of Exeter College, going to Douai in 1569.

Thomas Worthington was a native of Lancashire (born 1549), educated at Brasenose College, Oxford, and the English College at Douai. He took a B.D. at the University of Douai in 1579, and received a D.D. from the Jesuit University of Trier in 1588. He was appointed third president of the English College in 1599. A good part of his life was devoted to active mission work.

### *The Rheims-Douai text*

The translation was based on the current Latin Vulgate text on the grounds, stated in the preface of the New Testament, of its antiquity and long use, its connection with Jerome and Augustine, its approval by the Council of Trent, its accuracy and its superiority even to the Greek and Hebrew text. Before the Old Testament was issued, the revised Clementine Vulgate text was published and the translation compared with it. The preface also defends the literalness of the translation, the retention of words and phrases made venerable by long use, and admits that obscure passages have been left so "for feare of missing, or restraining the sense of the holy Ghost to our phantasie."

While the title states that use has been made of Greek, Hebrew, and other texts, the translation as it stands is essentially the Latin Vulgate of Jerome "in English dress." Yet good use was, in fact, made of the Greek text, e.g., demonstrating a greater sensitivity than is found in earlier versions to the use of the Greek definite article, an expressive resource of the Greek language which is lacking in Latin.

In some instances the translation carried over from the Latin the original word order of the Greek, which, while occasionally not smooth in English, is forceful. In general, however, where the Vulgate was clear, the Rheims-Douai is clear; but where the Vulgate was weak or confused, so is the English of this version. The New Testament of Jerome's Vulgate was based on Greek texts older than any available to the translators of the King James Version, so that the Rheims New Testament at points shows readings accepted by modern scholars on the basis of the great Greek codices discovered in the nineteenth century.

There is evidence that the Rheims New Testament was at least well studied by the King James revisers, and some phrases have come down to us from it, such as "kingdom against kingdom." But on the whole it was somewhat stiff and awkward, as a translation intended not for the common reader but for the use of scholars and the clergy. And it was the notes rather than the text that made the book so strongly sectarian.

### *Editions of the Rheims-Douai Version*

The New Testament was published at Rheims in 1582 by John Forney in small quarto. The Old Testament, delayed for lack of funds, was published in similar form, with milder and less copious notes, in Douai by Lawrence Kellam in 1609-10,

the College having returned there in 1593. As the King James Version must have been ready for printing when the Douai Old Testament was published, the former was probably not influenced by the latter.

In the year of the publication of the New Testament, Martin had written a work on the "Manifold Corruptions of the Holy Scriptures by the Heretikes," which had been answered by Rev. Wm. Fulke, D.D. In 1589 Fulke carried his comments still further by publishing the Rheims New Testament in parallel columns with the Bishops' Version, with the Rheims notes and his own confutations. This was widely read and was reprinted in 1601, 1617 and 1633, a somewhat similar publication by a different editor appearing in 1618.

A second edition of the New Testament was printed in Antwerp in 1600 and reissued in 1621 and 1633. The Old Testament was published in 1635 in Rouen, but not again until 1749-50, when an edition of the whole Bible, considerably revised and with abridged notes, was published by Dr. Richard Challoner. The New Testament was republished in original form only in 1738, 1788, 1789 and 1834. There have been a number of revisions and editions, but these have been based largely on Challoner's Bible, which itself differs so much from the original edition that the term "Rheims-Douai" is no longer accurate.

## The King James Version

THE colorful sixteenth century came to an end with the death of Queen Elizabeth I in 1603. England was now a power in Europe; the Spanish Armada had been defeated; Drake had sailed around the world and Raleigh had tried to establish colonies in America; the English Church was now definitely separated from the Church of Rome; England and Scotland were united around one crown; English literature was bursting into full flower with Shakespeare, Bacon, Spenser and—the King James Bible.

One of the first tasks which King James I faced was the reconciliation of various religious parties; one of their more serious differences of opinion was over the Bible versions. The Bishops' Bible and the Great Bible were in the churches, but the people were buying the editions of the Geneva Bible that were pouring from the presses of England and the Netherlands. No one knew just which faction James would uphold. To investigate these and other difficulties he called a conference at Hampton Court in January 1604, which was to issue in the preparation of the version now bearing his name. At the conference the translation of the Scripture passages in the Book of Common Prayer was criticized. Dr. John Reynolds, President of Corpus Christi College, Oxford, and spokesman for the Puritan group, proposed a new translation that would have had the approval of the whole Church. The king at once fell in with the idea and proposed "this bee done by the best learned in both Vniuersities, after them to reuiewed by the Bishops, and the chiefe learned of the Church; from them to bee presented to the *Priuie-Councell*; and lastly to bee ratified by his *Royall authoritie*, and so this whole Church to be bound vnto it, and none other."

During the summer a list of fifty-four learned men was approved, and the King requested that livings be secured to finance them while at work, a further circular coming from Bancroft, representing the then-vacant see of Canterbury. It appears

that these requests had meager results; the King contributed nothing and the revisers seem to have received only their entertainment while at the colleges. One of the most valuable Hebrew scholars, Mr. Lively, died before the work was actually begun, and there were other delays.<sup>1</sup>

The group of scholars secured was notably competent, but they were also to be guided by a definite set of rules. The Bishops' Bible was to be the basis. Proper names were to be preserved as nearly as possible in the original; old ecclesiastical words such as "church" were to be retained; in cases of words of "divers significations," that most commonly used by the "Ancient Fathers" was to be kept.

"No Marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* Words, which cannot without some circumlocution, so briefly and fitly be express'd in the Text.

Every particular Man of each Company, to take the same Chapter, or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.

As any one Company hath dispatched any one book in this Manner they shall send it to the rest, to be consider'd of seriously and judiciously, for his Majesty is very careful in this Point.

If any Company, upon review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the General

<sup>1</sup>The available lists of revisers, which vary somewhat, show only the following forty-seven names:

*Genesis through Second Kings—Westminster Company:*

Dr. L. Andrews, Dean of Westminster  
 Dr. J. Overall, Dean of St. Paul's  
 Dr. A. de Saravia, Canon of Canterbury  
 Dr. R. Clark, Fellow of Christ's College, Cambridge  
 Dr. J. Layfield, Fellow of Trinity College  
 Dr. R. Teigh, Archdeacon of Middlesex  
 Dr. F. Burleigh, Pembroke Hall, Cambridge  
 Mr. Ceoffrey King, Fellow of King's College, Cambridge  
 Mr. T. Thompson, Clare Hall, Cambridge  
 Mr. W. Bedwell, St. John's College, Cambridge  
*First Chronicles through Ecclesiastes—Cambridge Company:*  
 Mr. E. Lively, Fellow of Trinity College  
 Mr. J. Richardson, afterwards Master of Trinity College  
 Mr. L. Chatterton, Master of Emmanuel College  
 Mr. F. Dillingham, Fellow of Christ's College  
 Mr. T. Harrison, Vice-Master of Trinity College  
 Mr. R. Andrews, afterwards Master of Jesus College  
 Mr. R. Spalding, Fellow of St. John's College  
 Mr. A. Bying, Fellow of St. Peter's College  
*Isaiah through Malachi—Oxford Company:*  
 Dr. J. Harding, President of Magdalen College  
 Dr. J. Reynolds, President of Corpus Christi College  
 Dr. T. Holland, afterwards Rector of Exeter College  
 Mr. R. Kilbye, Rector of Lincoln College  
 Dr. Miles Smith, Canon of Hereford

Dr. R. Brett, Fellow of Lincoln College  
 Mr. R. Fairclough, Fellow of New College

*The Apocrypha—Cambridge Company:*

Dr. J. Duport, Master of Jesus College  
 Dr. W. Branthwait, Master of Caius College  
 Dr. J. Radcliffe, Fellow of Trinity College  
 Dr. S. Ward, afterwards Master of Sidney College  
 Mr. A. Downes, Fellow of St. John's College  
 Dr. J. Bois, Fellow of St. John's College  
 Mr. R. Ward, Fellow of King's College

*The Four Gospels, Acts, Apocalypse—Oxford Company:*

Dr. T. Ravis, Dean of Christ Church  
 Dr. C. Abbot, Dean of Winchester  
 Dr. E. Eedes, Dean of Worcester  
 Dr. Ciles Thompson, Dean of Windsor  
 Mr. (Sir H.) Savile, Provost of Eaton  
 Dr. J. Perin, Fellow of St. John's College  
 Dr. Ravens, Fellow of St. John's College  
 Dr. J. Harmer, Fellow of New College

*Romans through Jude—Westminster Company:*

Dr. W. Barlow, Dean of Chester  
 Dr. W. Hutchinson, Archdeacon of St. Alban's  
 Dr. John Spencer, President of Corpus Christi College, Oxford  
 Dr. Roger Fenton, Fellow of Pembroke Hall, Cambridge  
 Mr. Michael Rabbett, Trinity College, Cambridge  
 Dr. T. Sanderson, Balliol College, Oxford  
 Mr. W. Dakins, Fellow of Trinity College, Cambridge

Meeting, which is to be of the chief Persons of each Company, at the end of the Work.

When any Place of special obscurity is doubted of Letters to be directed, by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.

The Directors in each Company, to be the Deans of *Westminster* and *Chester* for that Place; and the King's Professors in the *Hebrew* or *Greek* in either University.

These Translations to be used when they agree better with the Text than the Bishops' Bible: Tindoll's, Matthew's, Coverdale's, Whitchurch's, Geneva."

There was to be only a minimum number of marginal references; all learned clergy were to be instructed by the bishops to send in suggestions, and any "ancient and grave Divines" in either University, not engaged on the translation, were to be assigned overseers of the translation, particularly for obscure words from Hebrew and Greek.

Dr. Anthony Walker, the biographer of Dr. John Bois, tells how Bois worked at St. John's College all week, returning on Saturday to his parish to preach on Sunday; and when he had done his own section he did another's, "but I forbear to name both the person and the house." Dr. Walker infers that some university men did not take with particularly good grace the appointment of this country preacher to so scholarly a task. After four years three copies of the whole Bible were sent from Cambridge, Oxford and Westminster to London, and two out of each company were chosen to review the whole and prepare one copy for the press. Dr. Bois was sent with Mr. Downes, and daily they met with two others each, from Oxford and Westminster, in Stationers' Hall for three-quarters of a year. The Company of Stationers paid them each three shillings a week. Bois was, according to Dr. Walker, the only one to take notes. These notes, which provide an intimate account of how the translators proceeded in their work, remained undiscovered since 1688 until 1964 when Professor Ward Allen successfully traced a hand-written copy of them to the Corpus Christi College Library at Oxford University among the papers of William Fulman, a seventeenth-century antiquarian and collector. The final Committee consisted of twelve from Westminster, Cambridge and Oxford, and the actual translation occupied about two years and nine months—nine months more being spent in the final preparation for the press. The printer, Robert Barker, later stated that he had paid £2,500 toward this revision. The work was finally overseen by Bilson, Bishop of Winchester, and Miles Smith, afterwards Dean of Gloucester.

### *The text of the King James Version*

New critical texts available to these revisers were the Latin Old Testament of Arias Montanus (based on Hebrew) and the Latin Bible of Tremelius with the Apocrypha of Franciscus Junius (from the Hebrew for the Old Testament and the Greek and Syriac for the Apocrypha and the New). Vernacular translations con-

sulted with evident respect were the French Geneva (1587-88), Diodati's Italian (1607) and Valera's Spanish (1602) Bibles. The revisers were for their time good scholars, but their Greek texts were based upon manuscripts containing rather more copyists' errors than the manuscripts found after their day. Though the Bishops' Bible was their basic text, the Geneva Bible and Rheims New Testament seem to have influenced their changes most. In the prophetic books of the Old Testament there are many changes due to the Geneva Version; in the historical and poetical books the changes from the Bishops' are fewer, but more independent, particularly in the Apocrypha. The New Testament is essentially the Bishops' text modified by a comparison with the Greek, Beza's Latin version and the Geneva and Rheims Testaments. It is in the vocabulary that the influence of the Rheims New Testament is seen, and in matters of interpretation that the Geneva's influence is most strongly felt, but the revisers avoided the obscurity of the former and the notes of the latter. The lack of consistency of the King James Version in rendering some Greek and Hebrew words is defended in the Preface.

This rather large group of men, with diverse aids, produced a better version of the English Bible than had previously existed. It was not perfect; some sections are more closely accurate than others, but it was faithfully and carefully done. Of it the revisers of 1881 say in their preface:

"We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm."

And through it all, on nearly every page, rings the vigor and rhythm of the work done by Tyndale and Coverdale nearly a century before! Professor Laura H. Wild has thus described it:

"A few of Wyclif's phrases are here, but Tyndale is largely responsible for it, for the Bishop's Bible which was used as its foundation was as we have seen only a revamping of the Great Bible and that in turn depended on Matthew's text and that was Rogers' editing of Tyndale's work plus Coverdale's additions. Coverdale put his delicate touch on it, the sturdy tone of the Geneva Text and the sonorous Latinisms of the Rhemish New Testament modified certain sentences. But Tyndale was the genius who penetrated to the very heart of the Scripture, finding priceless treasures, then sent it on its way in English waters like a ship laden with life-giving fruits.

"But always in considering this, our English classic, we must remember that behind it were the world's profoundest religious truths uttered by the Hebrews in concrete, vivid, figurative expression. It was this rich ore which was cast into the English crucible to be heated hot with religious fervour and with the zest of a new intellectual awakening, a new freedom of the individual, a new national loyalty. Out of the fire came this book, so simple, direct, and suggestive in language, so beautiful and resonant in rhythm, so majestic and inspiring in tone that as literature it is said even to surpass the original, and no one influence

has been so great in the life of English-speaking people, religiously, morally, socially, politically, as has this version.”<sup>1</sup>

### *Early editions*

Sometime in 1611 the revision was published by Robert Barker in London, in a fine black-letter folio with engraved title page, a dedication to King James, a Preface to the Reader, genealogies, maps and other popular features. Words supplied in the text were printed in roman letters, as were the chapter summaries and running heads. There were marginal readings in italics and some references. There is no evidence to show that the version ever had the approval of “the chiefe learned of the Church” or the “Priue Councell” or of James himself. For some time previous to 1611, printers, evidently on their own authority, had been using the phrase, “Authorized and appointed to be read in churches” on copies of the Bishops’ Bible, to distinguish it from the Geneva Bible. It would seem that the “Appointed to be read in churches” in the 1611 version had no specific official warrant, and the phrase “Authorized Version,” though in modern usage assumed to distinguish it from other versions, does not historically do so.

Two issues seem to have been published in that year, the printing possibly having been done in two shops to meet the expected large demand. Within three years fourteen editions in various sizes were printed, and from then on several were issued each year. It was forty years, however, before the King James Version won out over the popularity of the Geneva Bible. From the middle of the seventeenth century it became *the* Bible of the English-speaking people. With spelling modernized and some minor corrections, this Bible of 1611 became the most beloved version in the English language and has exercised an untold influence on English literature and upon the moral and religious life of the English-speaking peoples.

Corrected editions were published by the Cambridge University Press in 1629 and 1638 by the hand of Dr. Goad of Hadley, Dr. Joseph Mead, Dean Bois and Dr. Samuel Ward of Sidney Sussex College, Cambridge, the last two having been members of the original group of revisers. Carelessly printed copies continued to appear, some printed in Holland. In 1762 Dr. F. S. Paris of Sidney Sussex College, Cambridge, prepared a newly corrected edition for the University Press, and seven years later Dr. Benjamin Blayney prepared a similar edition for the Oxford Press, but no comprehensive revision was undertaken until the middle of the nineteenth century.

### **The English Revised Version of 1881-85**

SEVERAL attempts to revise the King James Version were made from time to time to make it conform to current literary styles and changing diction, but none had lasting significance. In the nineteenth century, however, scholarship had advanced far beyond that of the sixteenth century. New standards of textual study had been developed. Manuscripts of earlier periods had been found, and it became evident that through the centuries a gradual editing of the text had been effected by successive generations of scribes, culminating in the late medieval standard text—the *Textus Receptus* or “Received Text.” The Greek and Hebrew languages were stud-

<sup>1</sup>*Op. cit.*, pp. 195-6.

ied afresh, and their grammar and idiom were appreciated as they had not been since the days when the manuscripts were first written. It was found that some readings of the King James Bible were in error, and that some obscure passages could now be more clearly expressed. Archaeological researches had shed much new light on the life of the past, giving help particularly in understanding the Old Testament. Moreover, in two and a half centuries the English language itself had undergone some changes.

The need of a revision in the light of these developments had been discussed since 1856 within the Church of England, and in 1870 the Bishop of Winchester submitted to the Convocation of the Province of Canterbury a proposal for a revision to correct places where Hebrew or Greek texts had been at fault or wrongly translated; this was adopted, and a committee appointed to consider the matter further. Finally, definite rules were set up, committees of revisers were appointed for the Old and New Testaments, and outside scholars invited to join, several denominations being represented.<sup>1</sup>

*English revisers, Old Testament Committee:*

- W. L. Alexander, D.D., Professor, Theological Hall, Edinburgh (died 1884)  
 R. L. Bensly, M.A., Lecturer in Hebrew at Cambridge  
 J. Birrell, M.A., D.D., Professor of Oriental Languages, St. Andrews  
 E. H. Browne, D.D., Bishop of Ely, Chairman  
 F. Chance, M.D., Trinity College, Cambridge  
 O. T. Chennery, Professor of Arabic, Oxford  
 T. K. Cheyne, D.D., Lecturer in Hebrew, Oxford  
 A. B. Davidson, D.D., Professor of Hebrew, Free Church College, Edinburgh  
 B. Davies, D.D., LL.D., Professor of Hebrew, Stepney Baptist College  
 G. C. M. Douglas, Professor of Hebrew, Glasgow  
 S. R. Driver, D.D., Professor of Hebrew, Oxford  
 C. J. Elliott, D.D., Hebrew scholar (died 1881)  
 A. M. Fairbairn, D.D., Principal of Free Church College, Glasgow (died 1874)  
 F. Field, M.A., LL.D., Fellow of Trinity, Cambridge  
 J. D. Geden, D.D., Professor of Hebrew, Didsbury College  
 C. D. Ginsburg, LL.D., Editor of Masoretic Hebrew Text  
 F. W. Gotch, D.D., LL.D., Principal, Baptist College, Bristol  
 B. Harrison, Archdeacon of Maidstone and Canon of Canterbury  
 Lord A. C. Hervey, D.D., Bishop of Bath and Wells  
 J. Jebb, Canon of Hereford  
 W. Kay, D.D., Canon of St. Alban's  
 S. Leathes, D.D., Professor of Hebrew, King's College, London  
 J. R. Lumby, D.D., Professor of Divinity, Cambridge (died 1871)  
 J. McGill, Professor of Oriental Languages, St. Andrew's (died 1871)  
 A. Ollivant, D.D., Bishop of Llandaff (died 1882)  
 J. J. S. Perowne, D.D., Bishop of Worcester  
 E. H. Plumptre, D.D., Professor at King's College, London (resigned 1874)  
 H. J. Rose, Archdeacon of Bedford (died 1873)  
 A. H. Sayce, LL.D., Professor of Comparative Philology, Oxford

- W. Selwyn, D.D., Canon of Ely (died 1875)  
 R. P. Smith, D.D., Dean of Canterbury  
 W. R. Smith, LL.D., Professor of Hebrew, Free Church College, Aberdeen  
 C. Thirlwall, D.D., Bishop of St. David's (died 1875)  
 D. H. Weir, D.D., Professor of Oriental Languages, Glasgow (died 1876)  
 Christopher Wordsworth, Bishop of Lincoln  
 W. Wright, M.A., Ph.D., Professor of Arabic, Cambridge  
 W. A. Wright, Librarian of Trinity College, Cambridge, Secretary of the Committee

*English revisers, New Testament Committee:*

- H. Alford, D.D., Dean of Canterbury (died 1871)  
 J. Angus, D.D., President, Baptist College, London  
 E. Bickersteth, D.D., Dean of Lichfield  
 J. W. Blakesley, B.D., Dean of Lincoln  
 D. Brown, D.D., LL.D., Principal, Free Church College, Aberdeen  
 J. Eadie, D.D., LL.D., Professor of Biblical Literature, United Presbyterian College, Glasgow (died 1876)  
 C. J. Ellicott, D.D., Bishop of Gloucester and Bristol, Chairman  
 F. J. A. Hort, D.D., Professor of Divinity, Cambridge  
 W. G. Humphry, D.D., Vicar of St. Martin-in-the-Fields, and Rural Dean  
 B. H. Kennedy, D.D., Canon of Ely and Regius Professor of Greek, Cambridge  
 W. Lee, D.D., Archdeacon of Dublin  
 J. B. Lightfoot, D.D., LL.D., Bishop of Durham  
 C. Merivale, D.D., D.C.L., LL.D. (resigned 1871)  
 W. Milligan, D.D., Professor of Divinity and Biblical Criticism, Aberdeen  
 G. Moberly, D.C.L., Bishop of Salisbury  
 W. F. Moulton, D.D., Master of the Leys School, Cambridge  
 S. Newth, D.D., Principal, New College, Hampstead, London  
 E. Palmer, D.D., Professor of Latin, Oxford, Archdeacon of Oxford and Canon of Christ Church  
 A. Roberts, D.D., Professor of Humanity, St. Andrew's

In June 1871 the committees held their first meetings in the Jerusalem Chamber at Westminster Abbey. The travel and printing expenses were to be paid by the Oxford and Cambridge University Presses in return for the exclusive copyright on the revision. Shortly a number of American scholars were invited to join the project, and by the summer of 1872 two committees<sup>1</sup> were set up in the United States, holding their meetings in the Bible House, headquarters of the American Bible Society, at Astor Place in New York City.

According to the rules the revision was to cover marginal renderings and such emendations as it might be found necessary to insert in the text; as few alterations as possible were to be made in the text, and those were to be in the style of the King James Version; no change was to be made unless the evidence was "decidedly preponderant"; differences from the text underlying the Authorized Version were to

R. Scott, D.D., Dean of Rochester  
F. H. A. Scrivener, LL.D., D.C.L., Prebendary and Vicar of Hendon, near London  
G. V. Smith, D.D., Ph.D., St. Saviour's-gate Chapel, York  
A. P. Stanley, D.D., Dean of Westminster  
S. P. Tregelles, LL.D., Editor of Greek New Testament (died 1875)  
R. C. Trench, D.D., Archbishop of Dublin  
J. Troutbeck, D.D., Minor Canon of Westminster

and Chaplain to H.M. Queen Victoria, Secretary of the Committee  
C. J. Vaughan, D.D., Dean of Llandaff  
B. F. Westcott, D.D., Regius Professor of Divinity at Cambridge and Canon of Peterborough, Bishop of Durham  
S. Wilberforce, D.D., Bishop of Winchester (died 1873)  
C. Wordsworth, D.C.L., Bishop of St. Andrew's, Scotland

<sup>1</sup>*American Old Testament Committee:*

C. A. Aiken, D.D., Professor of Apologetics and Christian Ethics, Theological Seminary, Princeton, N. J.  
T. W. Chambers, D.D., Lecturer, Theological Seminary, New Brunswick, N. J.  
T. J. Conant, D.D., Professor of Hebrew, Rochester, N. Y.  
G. E. Day, D.D., Professor of Hebrew, Yale University, New Haven, Conn.  
J. DeWitt, D.D., Professor of Oriental Languages, Theological Seminary, New Brunswick, N. J.  
W. H. Green, D.D., Professor of Hebrew, Theological Seminary, Princeton, N. J.  
G. H. Hare, D.D., LL.D., Professor of Hebrew, Divinity School, Philadelphia, Pa.  
C. P. Krauth, D.D., LL.D., Vice Provost, University of Pennsylvania, Philadelphia, Pa.  
T. Lewis, LL.D., Professor of Greek and Hebrew, Union College (died 1877), Schenectady, N. Y.  
C. M. Mead, D.D., Professor of Hebrew, Theological Seminary, Andover, Mass. (He saw the revision through the press.)  
H. Osgood, D.D., LL.D., Professor of Hebrew, Theological Seminary, Rochester, N. Y.  
J. Packard, D.D., Professor of Hebrew, Protestant Episcopal Seminary, Alexandria, Va.  
C. E. Stowe, D.D., Professor of Hebrew, Theological Seminary, Andover, Mass.  
J. Strong, S.T.D., LL.D., Professor of Hebrew and Exegetical Theology, Drew Theological Seminary, Madison, N. J.  
C. V. A. Van Dyck, D.D., M.D., Professor in American College, Beirut. (Translator of the Bible into Arabic)

*American New Testament Committee:*

E. Abbot, D.D., LL.D., Professor of New Testament Criticism, Harvard, Cambridge, Mass.

J. K. Burd, D.D., Professor of Hebrew and Exegetical Theology, Drew Theological Seminary, Madison, N. J.  
T. Chase, LL.D., President of Haverford College, Haverford, Pa.  
G. R. Crooks, D.D., Professor, Drew Theological Seminary, Madison, N. J. (Appointed but did not serve)  
H. Crosby, D.D., LL.D., Chancellor of New York University, N. Y.  
T. Dwight, D.D., LL.D., Professor of Sacred Literature, later President, Yale University, New Haven, Conn.  
H. B. Hackett, D.D., LL.D., Professor of New Testament Exegesis, The Theological Seminary, Rochester, N. Y. (died 1876)  
J. Hadley, LL.D., Professor of Greek, Yale University, New Haven, Conn. (died 1872)  
C. Hodge, D.D., LL.D., Professor of Theology, Princeton, N. J. (died 1878)  
A. C. Kendrick, D.D., LL.D., Professor of Greek, Rochester University, Rochester, N. Y.  
A. Lee, D.D., LL.D., Bishop of Delaware  
M. B. Riddle, D.D., LL.D., Professor of New Testament Literature and Exegesis, Hartford Theological Seminary and Western Theological Seminary, Hartford, Conn.  
P. Schaff, D.D., LL.D., Professor of Sacred Literature, Union Theological Seminary, New York  
C. Short, LL.D., Professor Latin, Columbia College, New York  
J. H. Thayer, D.D., Professor of Sacred Literature, Andover, and later at Harvard, Cambridge, Mass.  
W. F. Warren, D.D., President of Boston University, Boston, Mass. (Appointed but did not serve)  
E. A. Washburn, D.D., LL.D., Rector, Calvary Episcopal Church, New York  
T. D. Woolsey, D.D., LL.D., Ex-President, Yale University, New Haven, Conn.



be indicated in the margin; final changes were to be approved by two thirds of the Committee; chapter headings, paragraphing, italics and punctuation were also to be considered. (It was eventually decided to drop the chapter summaries and page headings entirely.)

The first revision, covering the new Testament, required six years; the second, two and a half; and two years more were spent in a consideration of suggestions of the American Committee and final details. From various sources they first determined their choice of the variations from the Greek text underlying the King James Version (producing a basic Greek text, published in 1881 by the Cambridge [F. H. A. Scrivener, ed.] and Oxford [E. Palmer, ed.] University Presses). The alterations in the text were of four classes—those due to studies of Greek texts and manuscripts discovered in the intervening two centuries and a half, those correcting erroneous renderings in the Authorized Version, those clarifying obscure renderings, and those correcting inconsistencies between passages. Another group was made necessary by these changes, to bring it all into harmony. They tried to correct the inconsistency of the 1611 version in the matter of renderings of special words. They sought in general to keep the vocabulary and diction of the earlier version, removing archaic words only when no longer clear or understandable.

The task of the Old Testament committee was in some ways not as difficult, for the Masoretic text they translated was practically the same as that underlying the King James Version. Their improved understanding of the Hebrew language, however, enabled them to produce a translation with greater clarity and accuracy, especially in the prophetic and poetical books, than was possible in 1611. Though they reported that they had removed archaic words "liable to be misunderstood," they were scholars and did not gauge adequately the vocabulary of the average reader, so that some passages were still difficult for those not familiar with Elizabethan English. The Apocrypha was later ably revised by a committee made up from both the other committees. The New Testament committee held 407 meetings, four days a month, and the Old Testament committee met for ten days every two months, holding a total of 794 meetings. The American committees, beginning a year later than their English colleagues, spent about the same amount of time, working together in the Bible House of the American Bible Society, then at Astor Place, New York.

The New Testament was published May 17, 1881, in paragraph form like the translations prior to the Geneva, but with verse numbers, and with poetical quotations from the Old Testament indented. A list of the preferences of the American Committee was appended. Editions were published by both Cambridge and Oxford University Presses. So great was popular interest in the new revision that orders for a million copies were placed with the Oxford Warehouse before its publication. It is estimated that in a year in the United States and England, 3,000,000 copies were sold. On the arrival of copies in New York the *Chicago Tribune* and the *Chicago Times* published the entire New Testament in their issues of May 22, part of it being telegraphed from New York. People were eager to see what had been done to their old Bible. Many were hurt and offended to find familiar phrases dropped and words changed. Others were disappointed to find no greater change in the English. Although the text was a more accurate translation of the originals, its style marked no improvement over the King James Version. Consequently it was more useful as a

study Bible than for devotional purposes, and though its acceptance was widespread, it was also limited. The Old Testament appeared May 19, 1885, and the Apocrypha in 1898. An edition of the whole Bible, with marginal references newly prepared with extreme care, was published in 1898; in 1910 there appeared a New Testament with an even more extensive set of references—the full result of forty years of painstaking labor.

## **The American Standard Edition of the Revised Version [American Standard Version]**

**T**HE American Revision Committee had agreed to give for fourteen years “no sanction to the publication of any other editions of the Revised Version than those issued by the University Presses of England.” Many editions were, however, printed in this country by other printers. The American Committee kept its organization and continued its work, preparing an edition that contained in the text its preferences and some additional changes. They had gone further in removing antiquated words and had also substituted “Jehovah” for a Hebrew word generally translated previously “Lord” or “God,” and “Holy Spirit” for “Holy Ghost.” In 1 Corinthians 13 the word “love” was substituted for “charity”—a word which has always perplexed translators because of the difficulty of rendering the implications of *agapé* into English. Wycliffe, the Rheims and the King James Versions had used “charity,” and Tyndale, Coverdale and the Geneva used “love.”

This revision also had a new arrangement of paragraphing and short page headings. Thomas Nelson & Sons supplied funds for the expenses of the American Committee from 1896 to 1901 and received in return copyright privileges for twenty-eight years; in 1929 the copyright was transferred to the International Council of Religious Education.

The version quickly won adherents in America, and gained some popularity in other English speaking countries as well. While it lacked the beauty of the King James Version, it served as an interim report on the rapid advance of Biblical scholarship, and was widely accepted as a standard study text. Yet even this revision is still basically the work of Tyndale, as the revisers themselves acknowledged in the preface to the New Testament in 1881: “The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version.”

## **The Revised Standard Version**

**I**N the half century after 1881 great advances were made in understanding the Greek text of the New Testament; older manuscripts had come to light, giving more accurate textual readings; the study of large numbers of contemporary Greek papyri threw new light on the use and connotations of words in the early Christian period. This led to the realization that the New Testament had been written in Koiné Greek, the popular language of the hellenistic world of the first century. Paul was not writing in a literary or classic style when he admonished the Corinthians or advised Timothy. He was writing as he would speak if he were with them. The Gospels were written to tell Greek-speaking people about the life of Jesus and His

message. Somewhat similar developments in the understanding of the Hebrew text, particularly in relation to the early versions in other languages, had also been taking place. Moreover, since the Bible is not only a historical document and a classic of English literature but the revelation of God's Word to man, it was felt essential that it should speak to men and women, young and old, in a language they could readily understand.

For these reasons the International Council of Religious Education appointed a committee to assume responsibility for its American Standard Version text and to consider the necessity of a revision. In 1937 this committee was authorized to proceed with a revision of the version "in the light of the results of modern scholarship, this revision to be designed for use in public and private worship and to be in the direction of the simple, classic English style of the King James Version." All readings and translations varying from the American Standard Version were to have the approval of two-thirds of the committee.

The New Testament was published in 1946, the complete Bible in 1952 and the Apocrypha in 1957. The chairman of the committee was Luther A. Weigle and among those who worked with the committee were the following: Old Testament—Julius A. Bewer, William R. Taylor, George Dahl, William A. Irwin, Willard L. Sperry, Leroy Waterman, Kyle M. Yates, William F. Albright, J. Philip Hyatt, Herbert G. May, James Muilenburg, Harry M. Orlinsky, and Fleming James; New Testament—Henry J. Cadbury, Edgar J. Goodspeed, Walter Russell Bowie, Frederick C. Grant, Clarence T. Craig, and Abdel R. Wentz. James Moffatt was very active on both the Old and New Testament committees until his death in 1944, and Millar Burrows served on both from 1938 on. In 1953 Floyd V. Filson, Bruce M. Metzger, Robert H. Pfeiffer, and Allen P. Wikgren were appointed together with members of the New Testament committee to prepare a revision of the Apocrypha.

The Revised Standard Version uses simpler, more current forms of pronouns, etc., and a more direct word order. The pronouns "thee" and "thou" are changed to "you" except in addressing God. Quotation marks and other punctuation follow modern usage.

In the preface to the Bible the revisers say: "It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James tradition. We are glad to say, with the King James translators: 'Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better.' "

In 1966, after thirteen years of fruitful association between the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. and the Catholic Biblical Association of Great Britain, the Holy Bible in the Revised Standard Version, Catholic Edition, was published by Thomas Nelson & Sons, the original publishers of the text. This was followed by a second edition of the New Testament in 1971, and by an edition of the Bible in 1973 with the Apocrypha expanded to include 3 and 4 Esdras and the Prayer of Manasses.

## The New English Bible

NOT satisfied with the adequacy of the revised versions which simply continued in the tradition of the earlier English versions, the General Assembly of the Church of Scotland in 1946 assembled delegates of the Churches of England and of Scotland, and the Methodist, Baptist and Congregational Churches, to consider a completely new translation, one that should not be a revision of any earlier version. In 1947 they met with representatives of the University Presses of Oxford and Cambridge, and a Joint Committee on a New Translation was created. By January 1948 this committee invited the Presbyterian Church of England, the Society of Friends, the Churches in Wales, the Churches in Ireland, the British and Foreign Bible Society and the National Bible Society of Scotland to join the project. Dr. J. W. Hunkin, Bishop of Truro, acted as chairman from the beginning until his death in 1959 when Dr. A. T. P. Williams, Bishop of Durham, later Bishop of Winchester, succeeded him, serving until his death in 1968, when he was succeeded by Dr. Donald Coggan the Archbishop of York. The Rev. Dr. G. S. Hendry and the Rev. Professor J. K. S. Reid, both of the Church of Scotland, served successively as secretary of the committee. The Joint Committee met regularly twice a year in the Jerusalem Chamber of Westminster Abbey to guide and advise the project. The actual work of translation was entrusted to four panels dealing with the Old Testament, the Apocrypha, the New Testament and the general literary revision of the whole. The New Testament Committee members were: The Rev. Professor C. H. Dodd (General Director), the Very Rev. Dr. G. S. Duncan, the Rev. Professor R. V. G. Tasker, the Rev. Professor C. F. D. Moule, the Rev. Professor G. D. Kilpatrick, the Rt. Rev. J. A. T. Robinson, and the Rev. G. M. Styler. The following died during the progress of the work: Professor T. W. Manson, Professor W. F. Howard and the Very Rev. E. G. Selwyn. The literary panel included Dr. John Carey, Canon Adam Fox, Sir Herbert Grierson, Mr. F. H. Kendon, the Very Rev. E. Milner-White, Sir Roger Mynors, Sir Arthur Norrington, Mr. W. F. Oakeshott, Mrs. Anne Ridler, Professor Basil Willey, and Bishop A. T. P. Williams. A first draft was made by a translator, not necessarily a member of the panel, and this was repeatedly discussed, revised and then reviewed by the literary panel before being submitted to the Joint Committee. The work was therefore completely that of the committee and not of any one or two individuals. Financially sponsored by the two University Presses, the New Testament was published simultaneously in Great Britain and in America on March 14, 1961. On March 16, 1970, the entire Bible, both with and without the Apocrypha, was published in the same way; it is reported that in Britain alone an entire printing of one million copies was sold out in a single day.

This translation, according to the Introduction to the New Testament, "was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent Biblical scholarship." Intended to be in "timeless English," the translation is quite free from the older English Biblical terminology. A rather literal rendering sometimes appears in a footnote when the Greek text allows an alternative. In the Old Testament, too, "the translators have endeavoured to avoid anachronisms and

expressions reminiscent of foreign idioms. They have tried to keep their language as close to current usage in England as possible, while avoiding words and phrases likely soon to become obsolete. They have made every effort not only to make sense but also to offer renderings that will meet the needs of readers with no special knowledge of the background of the Old Testament."

## **The Jerusalem Bible**

**T**HE Jerusalem Bible is a fresh translation of the Scriptures made from the original Hebrew, Aramaic, and Greek text under the general editorship of Alexander Jones of Christ's College, Liverpool, assisted by twenty-seven Colleagues. The purpose of the new version was to serve two pressing needs. The church was threatened with becoming a mere cultural relic, irrelevant to the modern world, however affectionately regarded. It was in danger of being rejected as a mythology, born and nourished in emotion, with nothing at all to say to the mind. This posed the need for keeping abreast of the times, and the need for deepening theological thought. The translation is in the language of the mid-twentieth century, and the notes to the text are generally neither sectarian nor superficial. The translators were dependent on the original pioneer work of the School of Biblical Studies in Jerusalem, and while the Biblical text was translated from the original languages, following in doubtful points the critical text and, for the most part, the interpretation adopted by the School in the light of recent research in the fields of history, archaeology, and literary criticism, the notes were translated from the French edition of 1956. The Jerusalem Bible was published simultaneously in the United Kingdom and in the United States. The principal divisions of the Scriptures have special introductions, as do the individual books, and there are appended helps for the reader, including a chronological table, genealogical charts of the Hasmonean and Herodian dynasties, the calendar (including feasts), tables of weights and measures, maps, and an index of themes discussed in the notes to the text, which constitutes a virtual compendium of Biblical theology.

## **The New American Bible**

**A**T the request of the American Bishops' Committee of the Confraternity of Christian Doctrine and with the approval of the Biblical Commission at Rome, a committee of twenty-eight scholars of the Catholic Biblical Association of America under the chairmanship of the Rev. Edward P. Arbez began work about 1936 on a revision of the Rheims New Testament, taking advantage of the advances in Biblical scholarship but still adhering to the Vulgate as a basic and authoritative text, with a view to giving a simple and clear modern version. This was issued in 1941 as the Confraternity Version by the St. Anthony Guild Press in Paterson, New Jersey, to

replace the Rheims-Challoner New Testament in many English Roman Catholic Bibles.

After the publication in 1943 of the Papal Encyclical *Divino Afflante Spiritu*, stating that translations might be based on the original texts and not be restricted to the Latin Vulgate, a version of the whole Bible was begun from the Hebrew and Greek texts under the chairmanship of the Rev. Louis F. Hartman, C.S.S.R., S.S.L. The aim was to render "the word of God into the vernacular in rigorous fidelity to the meaning of the original, expressed in simple and intelligible language." On September 30, 1970, the first officially sponsored Roman Catholic English Bible to be translated from the original languages was released by the St. Anthony Guild Press, and soon several other American publishers across the country followed suit. It was given a new name in its definitive edition, "The New American Bible." The editorial committee, in an ecumenical spirit, includes four Protestant scholars. The translators were able to take advantage of the remarkable achievements of recent Roman Catholic, Protestant, and Jewish scholarship.

## The Good News Bible

THE Good News Bible (Today's English Version) was prepared by the American Bible Society to meet a need that was felt for a simple, straightforward translation of the Scriptures adapted to the needs of new readers, and designed also for educated persons unfamiliar with the archaisms of traditional church versions. In 1963 the American Bible Society commissioned Dr. Robert G. Bratcher to prepare a translation that would meet these needs. A tentative edition of the Gospel of Mark was circulated in 1964 with an encouraging response. As Dr. Bratcher continued translating the New Testament, he was assisted by a consultative committee representing the insights of research in literacy, as well as Protestant Biblical scholarship.<sup>1</sup> When the New Testament was first published in 1966, it was illustrated with line drawings created by Miss Annie Vallotton, a Swiss artist, and bore the title: *Good News for Modern Man/The New Testament in Today's English Version*. The popularity of this version is attested to by two revisions (in 1968 and 1971), and by more than 57 million printed copies by the end of 1978. The first edition of the TEV was granted the Imprimatur by Richard Cardinal Cushing, Archbishop of Boston, in March 1969; the third edition received the Imprimatur from John Francis Whealon, Archbishop of Hartford, in April 1971. Further revision of the New Testament continued while work on a translation of the Old Testament progressed, with tentative editions of the Psalms in 1970, of Job in 1971, Proverbs and Ecclesiastes in 1972, Jonah in 1973, Ruth, Hosea, Amos and Micah in 1974 and Exodus in 1975. A fourth edition of the New Testament was published with the completed Old Testament in 1976, together called the Good News Bible. In 1979, when the Deuterocanonicals/Apocrypha and some additional books were added after the Old Testament, the Good News Bible was issued with the Imprimatur of Archbishop Whealon.

<sup>1</sup>The consultative committee was composed of five members: the Rev. Howard Beardslee, of the Board of National Missions of the Presbyterian Church; Dr. Hugo Culpepper, Professor of Missions at the Southern Baptist Theological Seminary, Louisville, Ky.; the Rev. Harold Moulton, Deputy Translations Secretary of the British and Foreign Bible Society; Dr. Howard C. Kee, Professor of New Testament at Drew University, Madison, N.J.; and Dr. Frederick J. Rex, of the Committee on World Literacy and Christian Literature of the National Council of Churches.

The Good News Bible, Today's English Version, is based on a new linguistic approach to the task of translating, especially the recent insights of transformational grammar. It is a translation in the narrow sense, avoiding the freedom of a paraphrase or running commentary, yet it is neither restricted to a vocabulary determined by word frequency counts, nor to the idiomatic traits of the original languages of the Scriptures. It interprets fidelity to the original message of the Scriptures in terms of contexts and meanings rather than of words and forms — this is the principle of dynamic equivalence rather than of formal correspondence. This means making the message of the Scriptures come alive in the language of a translation by expressing it afresh in thought patterns natural to the new language. The way this is done is by a rigorous discipline on the two levels of exegesis and of language style.

On the exegetical level this means analysing the intention of the writer in the original language, distinguishing between his cultural context and the message he expressed within or against this background. Fidelity here means remaining within the writer's intention, identifying what the writer felt could be assumed in his own language and left unsaid, but needs to be made clear in the new language, and taking care not to go beyond this and summarize his message or apply it to different situations. The next step is to find the nearest equivalent to this message, restructuring it in the natural patterns of thought and speech in the language of the translation.

On the level of language style this means valuing contextual consistency over verbal consistency, preferring the spoken form over the written form, and common usage over a more sophisticated or educated usage in the choice of words and idioms.

The application of these principles may be seen in the following examples, where the Revised Standard Version represents a close formal correspondence to the original Greek text, while the New English Bible and the Good News Bible both restructure the passages to preserve the meaning of the original, the former in the usage of an educated English speaker, and the latter in a more common or popular style.

### *Romans 1.5*

RSV: through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

NEB: Through him I received the privilege of a commission in his name to lead to faith and obedience men in all nations.

GNB: Through him God gave me the privilege of being an apostle for the sake of Christ, in order to lead people of all nations to believe and obey.

### *Romans 8.3*

RSV: For God has done what the Law, weakened by the flesh, could not do:

NEB: what the law could never do, because our lower nature robbed it of all potency, God has done

GNB: What the Law could not do, because human nature was weak, God did.

This new approach to the translation of the Bible, which has been developed by the Translations Department of the American Bible Society and promoted by the United Bible Societies through translators' institutes, regional conferences, and special publications, has given rise to a new generation of Bible translations.<sup>1</sup> Common language translations of the complete Bible have appeared in ten languages: Cebuano, English, Frisian, German, Korean, Lun Bawang, Mandarin Chinese, Mofa, Spanish, and Tagalog. Complete New Testaments have been published in another 86 languages representing the regions of Africa (27), Asia and the Pacific Islands (42), Europe (8), and the Americas (9), while at least one book of the Bible has been published in another 27 languages. The influence of these new translations is even being felt in the revision programs of the more traditional versions used by the churches. These common language translations are an important new resource for the churches, in meeting the challenge of evangelism in a world of increasingly rapid growth and change, communicating the Word of God to people of all nations in the language of their daily lives.

## The Holy Bible: New International Version

The New International Version of the Bible is the response of the evangelical churches to the need for a "King James Version" for the present generation. The Supervisory Committee on Bible Translation and the translators were united in "their commitment to the authority and infallibility of the Bible as God's Word in written form." While the version is described as "a completely new translation," and their goal was defined as an accurate translation . . . that would have clarity and literary quality and so prove suitable for public and private reading, teaching, preaching, memorizing, and liturgical use, care was also taken "to preserve some measure of continuity with the long tradition of translating the Scriptures into English."

The principles proposed for this text were stated explicitly:

1. Begin with and be faithful to the original text in Hebrew, Greek and Aramaic languages;
2. Clearly reflect the unity and harmony of the Spirit-inspired writings;
3. Retain only what the original languages say, not inject additional elements of unwarranted paraphrasing;
4. Communicate God's revelation in the language of the people — to do for our time what the King James Version did for its day;
5. Be equally effective for public worship (pulpit and pew), for private study and devotional reading;
6. Establish universal acceptance by creating an ecclesiastical team of 100 scholars who hold to a high view of Scripture as set forth in the Westminster Confession of Faith, and the statement of faith of the National Association of Evangelicals.

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<sup>1</sup>Cf. E. A. Nida, *Toward a Science of Translating*, Leiden: E. J. Brill, 1964; E. A. Nida and C. R. Taber, *The Theory and Practice of Translation*, Leiden: E. J. Brill for UBS, 1969; W. L. Wonderly, *Bible Translations for Popular Use*, [New York]: UBS, 1988; and other publications in the United Bible Societies' series of *Helps for Translators*.



The NIV was sponsored by the New York International Bible Society, and published by Zondervan Bible Publishers. The New Testament appeared in 1973, preceded by a tentative issue of the Gospel of John in 1969, followed by the complete Bible in 1978 with the intervening appearance of some Old Testament portions (Isaiah, 1975; Daniel, 1976; Proverbs and Ecclesiastes, 1977). The Old Testament was translated from "the Masoretic Text as published in the latest editions of *Biblia Hebraica*," and the New Testament from "the best current printed texts of the Greek New Testament." Footnotes provide alternative readings and renderings, explanations of weights, measures, and other technical terms, and indications where the meaning of the text is uncertain.

## Other Translations Since 1611

**I**N addition to the groups of scholars who have made revisions in the main line of transmission of the English Bible so far described, many individuals have undertaken to produce translations based on their own researches or standards. In the eighteenth century, when rhetoric was often very elegant, Dr. Edward Harwood published in England a New Testament the style of which appears from the opening sentence of the story of the Prodigal Son: "A gentleman of splendid family and opulent fortune had two sons." This was more a paraphrase than a translation. There were other editions reflecting denominational tendencies: Purver's Quaker Bible, Wakefield's Unitarian, and Scarlett's Universalist Testament. Other editions were published with very few textual changes but many notes. More recently there have been editions of abridged texts, such as the "Literary Man's Bible," and rearranged texts, such as Moulton's "Modern Reader's Bible" and Joseph Rhymer's "The Bible in Order"—a rearrangement of the Jerusalem Bible text.

The first English translation by an American was by Charles Thomson of Philadelphia, secretary of the Continental Congress from 1775 to 1783; after discovering an edition of the Greek Septuagint<sup>2</sup> at a Philadelphia book auction, he made a translation of the whole Bible from the Greek, which was published in 1808—the first English translation of the Old Testament made from the Septuagint.

Many translations, both in this country and in England, have covered a single Gospel or a group of Epistles; others have been incorporated in commentaries; and still others have contained so little revision or new translation that it is difficult to classify them. The following are some of the better-known editions:

<sup>2</sup>A Greek translation of the Hebrew Scriptures made in the third and second centuries B.C.

- John Wesley, *Explanatory Notes upon the New Testament*, London: William Boyer, 1755. [The KJV revised, arranged in paragraph form.]
- \*Granville Penn, *The Book of the New Covenant*, London: James Moyes, for James Duncan, 1836.
- Bishop Kenrick, *The Four Gospels, translated from the Vulgate ... being a revision of the Rhenish Translation ... by the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia*, New York: E. Dunigan and Bro., 1849. [The complete Bible was published in parts by 1860.]
- James Murdock, *A Literal Translation of the Whole New Testament from the Ancient Syriac*, New York: Standford and Swords, 1851.
- Isaac Leeser, *The Twenty-Four Books of the Holy Scriptures, carefully translated according to the Masoretic text*, Philadelphia: I. Leeser, 1853-1854. [Revised in 1865.]
- Robert Young, *The Holy Bible ... literally and idiomatically translated out of the original languages*, Edinburgh: A. Fullarton and Co., 1863.
- John Nelson Darby, *The Gospels, Acts, Epistles, and Book of Revelation*, London: G. Morrish, 1859-1867, revised 1871. Old Testament, 1885.
- Julia Smith, *The Holy Bible ... translated literally from the original tongues, by Mrs. Julia E. Smith Parker*, Hartford, CT: American Publishing Co., 1876.
- J. B. Rotherham, *The Emphasised Bible. A New Translation designed to set forth the exact meaning ... and emphasised throughout after the idioms of the Hebrew and Greek tongues ... by Joseph Bryant Rotherham*, London: Bradbury, Agnew, and Co., for H. R. Allenson, 1902. [N.T. was first published in 1872. New Testament revised in 1968. Old Testament in 1970. Apocrypha in 1973.]
- Frank Schell Ballantine, *The Modern American Bible*, New York: Thomas Whittaker, 1899-1901. [Only New Testament published.] *Modern English N.T.*
- R. F. Weymouth, *Modern Speech New Testament, an idiomatic translation into everyday English from the text of "the Resultant Greek New Testament" by R. F. Weymouth*, London: Butler and Tanner, for J. Clarke and Co., 1903.
- Ferraz Fenton, *The Holy Bible in Modern English ... translated direct from the original Hebrew, Chaldee and Greek languages*, London: Bradbury, Agnew, and Co., for S. W. Partridge and Co., 1903. [The Epistles were published in 1884, and the N.T. in 1895.]
- A. S. Worrell, *The New Testament, revised and translated by A. S. Worrell*, Louisville, KY: A. S. Worrell, 1904.
- The Twentieth Century New Testament, a translation into modern English, made from the original Greek (Westcott and Hort's text) by a company of about twenty scholars representing the various sections of the Christian Church*, New York: Fleming H. Revell, 1904. [The historical books were published in 1898 and the rest in two parts in 1900-1901; the 1904 text is thoroughly revised.]
- The Holy Scriptures, according to the Masoretic Text ... with the aid of previous versions and with constant consultation of Jewish authorities*, Philadelphia: Jewish Publication Society of America, 1917.
- William G. Ballantine, *The Riverside New Testament, a translation from the original Greek into the English of to-day*, Boston, MA: Houghton Mifflin Co., 1923. [Slight revision in 1934.]
- Helen Barrett Montgomery, *The Centenary Translation of the New Testament*, Philadelphia, PA: The American Baptist Publication Society, 1924.
- James Moffatt, *The Holy Bible ... A New Translation*, New York: George H. Doran Co., 1926. [The N.T. was published in 1913, the O.T. in 1924, and the whole revised in 1935.]
- The Bible, An American Translation, the Old Testament translated by a group of scholars under the editorship of J. M. Pious Smith, the New Testament translated by Edgar J. Goodspeed*, Chicago, IL: University of Chicago Press, 1931. [The N.T. was published in 1923, the O.T. in 1927.]
- Charles Cutler Torrey, *The Four Gospels, A New Translation*, New York: Harper and Brothers, 1933. [Revised in 1947.]
- Charles B. Williams, *The New Testament, a translation in the language of the people*, Boston, MA: Bruce Humphries, Inc., 1937.
- S. H. Hooke, *The Bible in Basic English*, Cambridge: The University Press, 1949. [The N.T. was published in 1941.]
- Ronald A. Knox, *The Holy Bible ... Translated from the Latin Vulgate*, London: Burns Oates and Washbourne, 1949. [The N.T. was published in 1944.]
- Charles Kingsley Williams, *The New Testament, A New Translation in Plain English*, London: S.P.C.K., and Longmans, Green and Co., 1952.
- Hugh J. Schonfield, *The Authentic New Testament, edited and translated from the Greek for the general reader*, Aberdeen: Dennis Dobson Ltd. Central Press, 1955.
- George M. Lamsa, *The Holy Bible from ancient Eastern manuscripts*, Philadelphia, PA: A. J. Holman Co., 1957. [The N.T. was published in 1940.]
- J. B. Phillips, *The New Testament in Modern English*, London: G. Bles, 1958. [The Gospels were published in 1952, four Prophets (Isaiah 1-39, Hosea, Amos, Micah) in 1963, and the N.T. revised in 1972.]
- Gerrit Verkuyl, *The Holy Bible. The Berkeley Version in Modern English*, Grand Rapids, MI: Zondervan Publishing Co., 1959. [The N.T. was published in 1945, and a revision of the Bible in 1969.]
- Fan S. Noli, *The New Testament, a translation from the Approved Greek Text of the Church of Constantinople and the Church of Greece*, Boston, MA: Albanian Orthodox Church in America, 1961.
- The Holy Scriptures according to the Masoretic Text*, Philadelphia, PA: The Jewish Publication Society of America, Pentateuch 1962, revised 1967, Prophets 1978, Writings 1982.
- William F. Beck, *The Holy Bible, An American Translation*, New Haven, MO: Leader Publishing Co., 1976: [The New Testament was published in 1963.]
- Frances E. Siewert, *The Amplified Bible*, Grand Rapids, MI: Zondervan Publishing House, 1965. [The N.T. was first published in 1958, the O.T. in 1962-1964.]

William Barclay, *The New Testament, A New Translation*, London and New York: Collins, 1968-1969.  
*New American Standard Bible*, Carol Stream, IL: Creation House, Inc., 1971. [Published by the Lockman Foundation, the N.T. first appeared in 1963.]  
 Kenneth N. Taylor and others, *The Living Bible*, Wheaton, IL: Tyndale House Publishers, 1971. [The N.T. was published in 1967.]  
*The New Testament: A New Easy-to-Read Version*, Grand Rapids, MI: Baker Book House, 1978. Produced by the World Bible Translation Center, Inc. *Second as Proof*  
*The Simple English Bible: New Testament*, New York: International Bible Publishing Co., 1980.  
*The Compact Bible: The New Testament in Fewer Words*, Amboy, WA: Oak Tree Press, 1981.  
*May Your Name be Inscribed in the Book of Life: A Messianic Jewish Version of the New Covenant Scriptures*, Washington, DC: The Messianic Vision, Publisher, 1981.  
 Richmond Lattimore, *The Four Gospels and the Revelation*, New York: Farrar-Straus-Giroux, 1979; *Acts and Letters of Paul*, 1982.  
*The Holy Bible: The New King James Version*, Nashville, TN: Thomas Nelson, Inc., 1982. [The New Testament appeared in 1979.]

Only the passage of time will determine the respective merits of these translations and revisions, and others which will no doubt follow after them. Language is a living thing; the meanings of words shift gradually; to new generations the vocabulary of the past loses some of its force. At the same time the very form of words in which truth is enshrined becomes not only precious to individuals and groups, but an essential part of the heritage of the race. The marvelous power of the Book itself is assurance that, if need be, in generations to come it will find new expression in translations of accuracy and power.

Then and now no better word can be said to the scholars and the church than that of William Tyndale in the prologue to the first printed English New Testament:

Exhortynge instantly and besechyng those that are better sene in the tonges then y, and that have hyer gyftes of grace to interpret the sence of the scripture, and meanyng of the spyrite, then y, to consydre and pondre my laboure, and that with the spyrite of mekenes. And yf they perceyve in eny places that y have not attayned the very sence of the tonge, or meanyng of the scripture, or haue not geuen the right englysshe worde, that they put to there handes to amende it, remembryng that so is there duetie to doo. For we have not receyved the gyftes of god for oure selues only, or forto hyde them: but forto bestowe them vnto the honouringe of god and christ, and edyfynge of the congregacion, which is the body of christ.

## Psalm 23.1-4 in the Historic English Versions

### Vespasian Psalter, c. 800-900

dryh̅ receð me ⁊ nōþiht me þonu bið in stoþe lesþe ðer mec gesteaðelade ofer  
þeter gereodnisse aledde mec saþle mine gecerde gelaedde me ofer stige reht-  
þisnisse fore noman his þeotudlice ⁊ ðaeh ðe ic gonge in midle scuan deaðes ne  
ondredu ic yfel for ðon ðu mid me erð gerd ðin ⁊ cryc ðin hie me froefrende  
þerun

### Wycliffe Bible, c. 1384

The Lord gouerneth me, and no thing to me shal lacke; in the place of leswe  
where he me ful sette. Ouer watir of fulfilling he nurshide me; my soule he  
conuertide. He broȝte doun me vpon the sties of rigtwisnesse; for his name.  
For whi and if I shal go in the myddel of the shadewe of deth; I shal not dreden  
euelis, for thou art with me. Thi gerde and thy staf; tho han confortid me.

### Coverdale Bible, 1535

The LORDE is my shepherde, I can wante nothings. He fedeth me in a grene  
pasture, ād ledeth me to a fresh water. He quickeneth my soule, & bringeth me  
forth in the waye of rightuousnes for his names sake. Though I shulde walke  
now in the valley of the shadowe of death, yet I feare no euell, for thou art with  
me: thy staffe & thy shepehoke cōforte me.

### Matthew's Bible, 1537

The Lord is my shepherde, I can want nothyng.

He fedeth me in a grene pasture, & ledeth me to a fresh water.

He quickeneth my soule, & bryngeth me forth in the waye of ryghtuousnes  
for hys names sake.

Though I shulde walke now in y<sup>e</sup> valley of y<sup>e</sup> shadow of death, yet I feare no  
euell, for thou art wyth me: thy staffe & thy shepehoke comforte me.

### Great Bible, 1539

The Lorde is my shepherde, therefore cā I lack nothing. He shall fede me in a  
grene pasture, & leade me forth besyde the waters of comforte. He shall conuerte  
my soule, & bryng me forth in the pathes of ryghteousnes for hys names sake.  
Yee though I walke thorow y<sup>e</sup> valley of the shadow of death, I will feare no  
euell, for thou art w<sup>t</sup> me: thy rodde & thy staffe cōforte me.

### Geneva Bible, 1560

THE Lord is my shepherd, I shal not want.

He maketh me to rest in grene pasture, & leadeth me by the stil waters.

He restoreth my soule, & leadeth me in the paths of righteousnes for his  
Names sake.

Yea, thogh I shulde walke through the valley of the shadow of death, I wil  
feare no euil: for thou art with me: thy rod and they staffe, they comfort me.

### Bishops' Bible, 1568

GOd is my sheehearde, therfore I can lacke nothyng: he wyll cause me to  
repose my selfe in pasture full of grasse, and he wyll leade me vnto calme waters.

He wyll conuert my soule: he wyll bring me foorth into the pathes of righteousness for his name sake.

Yea though I walke through the valley of the shadowe of death, I wyll feare no euyl: for thou art with me, thy rodde and thy staffe be the thynges that do comfort me.

#### **Douai Old Testament, 1609-1610**

OVR Lord ruleth me, and nothing shal be wanting to me: in place of pasture there he hath placed me.

Vpon the water of refection he hath brought me vp: he hath conuerted my soule.

He hath conducted me vpon the pathes of iustice, for his name.

For, although I shal walke in the middes of the shadow of death, I wil not feare euils: because thou art with me.

Thy rod and thy staffe: they haue comforted me.

#### **King James Bible, 1611**

The LORD is my shepheard, I shall not want.

He maketh me to lie downe in greene pastures: he leadeth mee beside the still waters.

He restoreth my soule: he leadeth me in the pathes of righteousnes, for his names sake.

Yea though I walke through the valley of the shadowe of death, I will feare no euill: for thou *art* with me, thy rod and thy staffe, they comfort me.

#### **English Revised Old Testament, 1885**

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul:

He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me:

Thy rod and thy staff, they comfort me.

#### **American Standard Edition of the English Revised Version, 1901**

Jehovah is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside still waters.

He restoreth my soul:

He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me;

Thy rod and thy staff, they comfort me.

#### **Revised Standard Version, 1952**

The Lord is my shepherd, I shall not want;

he makes me lie down in green pastures.

He leads me beside still waters;  
he restores my soul.  
He leads me in paths of righteousness  
for his name's sake.  
Even though I walk through the valley of the shadow of death,  
I fear no evil;  
for thou art with me;  
thy rod and thy staff,  
they comfort me.

☞ **The Jerusalem Bible, 1966**

Yahweh is my shepherd,  
I lack nothing.  
In meadows of green grass he lets me lie.  
To the waters of repose he leads me;  
there he revives my soul.  
He guides me by paths of virtue  
for the sake of his name.  
Though I pass through a gloomy valley,  
I fear no harm;  
beside me your rod and your staff  
are there, to hearten me.

☞ **The New English Bible, 1970**

The LORD is my shepherd; I shall want nothing.  
He makes me lie down in green pastures,  
and leads me beside the waters of peace;  
he renews life within me.  
and for his name's sake guides me in the right path.  
Even though I walk through a valley dark as death  
I fear no evil, for thou art with me,  
thy staff and thy crook are my comfort.

☞ **The New American Bible, 1970**

The LORD is my shepherd; I shall not want.  
In verdant pastures he gives me repose;  
Beside restful waters he leads me;  
he refreshes my soul.  
He guides me in right paths  
for his name's sake.  
Even though I walk in the dark valley  
I fear no evil; for you are at my side  
With your rod and your staff  
that give me courage.

☞ **Good News Bible, 1976**

The Lord is my shepherd;  
I have everything I need.

He lets me rest in fields of green grass  
and leads me to quiet pools of fresh water.  
He gives me new strength.  
He guides me in the right paths,  
as he has promised.  
Even if I go through the deepest darkness,  
I will not be afraid, LORD,  
for you are with me.  
Your shepherd's rod and staff protect me.

### **New International Version, 1978**

The LORD is my shepherd, I shall lack nothing.  
He makes me lie down in green pastures,  
he leads me beside quiet waters,  
he restores my soul.  
He guides me in paths of righteousness  
for his name's sake.  
Even though I walk  
through the valley of the shadow of death,  
I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.

## **The Lord's Prayer (Luke 11.2-4) in the Historic English Versions**

### **Lindisfarne Gospels, c. 950**

fader gehalgad sie noma ðin tocymaeð ric ðin hlaf userne daeghuaeðlice sel  
us eghuelc daege 7 ƿgef us synna usra gif faestlice aec ƿe ƿgefaes eghuelc scyldge  
us ƿgef ne usic onlaed ðu in costunge

### **Wycliffe Bible, c. 1384**

Fadir, halewid be thi name. Thi kyngdom come to. gyue to vs to day oure eche  
dayes breed. And forgyue to vs oure synnes, as and we forgyuen to ech owynge  
to vs. And leed not vs in to temptacioun.

### **Tyndale New Testament, 1526**

Oure father which arte in hevē, halowed be thy name. Lett thy kyngdō come.  
Thy will, be fulfillet, even in erth as it is in heaven. Oure dayly breed geve vs  
this daye. And forgeve vs oure synnes: for even we forgeve every man that  
traspaseth vs, and ledde vs not into temptaciō, Butt delliver vs from evyll Amen.

### **Coverdale Bible, 1536**

O oure father which art in heauen, halowed by thy name. Thy kyngdome come.  
Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie  
bred. And forgeue vs oure synnes, for we also forgeue all them that are detters  
vnto vs. And lede vs not in to temptacion, but delyuer vs from euell.

### **Matthew's Bible, 1537**

O oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth as it is in heauen. Oure dayly breed geue vs euermore. And forgeue vs our synnes: For euen we forgeue euery man y<sup>t</sup> treaspaseth vs. And leade vs not into temptacion. But delyuer vs from euyl.

### **The Great Bible, 1539**

O oure father which art ī heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, eue in erth also as it is in heauē. Oure dayly breed geue vs thys daye. And forgeue vs our synnes: For euē we forgeue euery man that treaspaseth vs. And Leade vs not īto temptacyon. But delyuer vs from euyl.

### **Geneva Bible, 1560**

Our Father, w<sup>c</sup> art in heauē, halowed by thy Name: Thy kingdome come:

Let thy wil be done euē in earth, as *it is* in heauen:

Our daily bread giue vs for the day:

And forgiue vs our sinnes: for euen we forgiue euerie man that is indetted to vs:

And lead vs not into temptation: but deliuer vs from euil.

### **Bishops' Bible, 1568**

O our father which art in heauen, halowed be thy name, thy kyngdome come, thy wyll be fulfilled, euen in earth also, as it is in heauen.

Our dayly breade geue vs this day.

And forgeue vs our synnes: Foe euen we forgeue euery man that trespasseth vs. And leade vs not into temptation, but delyuer vs from euyl.

### **Rheims New Testament, 1582**

FATHER, *sanctified be thy name. Thy kingdom come, Our daily bread giue vs this day, and forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.*

### **King James Bible, 1611**

Our Father which art in heauen, Halowed be thy Name, Thy kingdom come, Thy will be done as in heauen, so in earth.

Giue vs day by day our dayly bread.

And forgiue vs our sinnes: for we also forgiue euery one that is indebted to vs. And lead vs not into temptation, but deliuer vs from euill.

### **English Revised New Testament, 1881**

Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

### **American Standard Edition of the English Revised Version, 1901**

Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.



**Revised Standard Version, 1946**

Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation.

**The New English Bible New Testament, 1961**

Father, thy name be hallowed;  
Thy kingdom come.  
Give us each day our daily bread.  
And forgive us our sins,  
For we too forgive all who have done us wrong.  
And do not bring us to the test.

**The Jerusalem Bible, 1966**

Father, may your name be held holy,  
your kingdom come;  
give us each day our daily bread,  
and forgive us our sins,  
for we ourselves forgive each one who is in debt to us.  
And do not put us to the test.

**Good News Bible, 1976**

Father:  
May your holy name be honored;  
may your Kingdom come.  
Give us day by day the food we need.  
Forgive us our sins,  
for we forgive everyone who does us wrong.  
And do not bring us to hard testing.

**The New American Bible, 1970**

Father,  
hallowed be your name,  
your kingdom come.  
Give us each day our daily bread.  
Forgive us our sins  
for we too forgive all who do us wrong;  
and subject us not to the trial.

**New International Version, 1973**

Father,  
hallowed be your name,  
your kingdom come.  
Give us each day our daily bread.  
Forgive us our sins,  
for we also forgive everyone who sins against us.  
And lead us not into temptation.

## BRIEF BIBLIOGRAPHICAL DESCRIPTIONS OF FIRST EDITIONS

(The versions from 1535 through 1611 contained the Apocrypha; all first editions through the seventeenth century except the Geneva and the Rheims-Douai were printed in "black letter.")

### Tyndale's New Testament

<sup>a</sup>Quarto, begun at Cologne, 1525; completed at Worms, 1526

No title page known; the only fragment extant is in the Grenville Collection, British Museum, London. Contents: *The Prologge*—7 ff., *The booke conteyned in the newe Testament*—1 p., on verso, a full-page woodcut representing St. Matthew; text, 23 ff. (numbered [ii]-xxiii), ending in the middle of Chapter 22. Marginal notes and references, Size: 15.2 x 12.2 cm. (type page).

<sup>b</sup>Octavo, printed by Peter Schoeffer, Worms, 1526

Both known copies lack title page. The Bristol copy is complete otherwise. There is a prologue "*To the Reder*" occupying 3 pp., followed by (3 pp.) "*The errours comitted in the prentynge*." 348 ff. A full page contains 33 lines. There are no prologues to the books, no marginal notes, references or chapter headings. Size: 12.2 x 6.9 cm (type page).

### Coverdale's Bible, 1535

Title page: *Biblia / The Bible, that / is, the holy Scripture of the / Olde and New Testament, faith- / fully and truly translated out / of Douche and Latyn / in to Englishe. / M.D.XXXV. / S. Paul. II. Tessa. III / Praie for us . . . and be glorified. &c. / S. Paul Col. III. / Let the worde . . . in al wysdome &c. / Josue I. / Let not the boke . . . therein daye and night &c.* (within woodcut border). The colophon states that the book was "fynished the fourth daye of October." Probably printed at Marburg in Germany. Printed in six parts, numbering in all 628 ff. Some editions have a different title, probably printed in England, omitting the words *and truly* and *out of Douche and Latyn* and completing the quotation from Joshua. The book measures about 29.5 x 19 cm.

### Matthew's Bible, 1537

Title page: *The Byble, / which is all the holy Scrip- / ture: in which are contayned the / Olde and Newe Testament truly / and purely translated into En- / glysh by Thomas / Matthew. / Esaye. i. / Hearken to ye heauens and / thou earth geaue eare: For the / Lorde speaketh. / M.D.XXXVII. / Set forth with the Kinges most gracyous lycence. /* (printed in red and black in woodcut border). Probably printed in Antwerp; published by R. Grafton and E. Whitchurch in London. 20 preliminary leaves give dedication, etc., 556 ff. in all. Text printed in double column, 66 lines to a full page, with marginal references, and notes and chapter summaries. The book measures about 34.2 x 23.2 cm.

### Taverner's Bible, 1539

Title page: *The Most / Sacred Bible, / Whiche is the holy scripture, con- / teynynge, the old and new testament, / translated into English, and newly / recognised with great diligence / after most faythful exem- / plars, by Rychard / Taverner / Harken thou heuen, and thou earth gyue / eare; for the Lorde speaketh. Esaie. i. / Prynted at London in Fleetestrete at / the sygne of the sonne by John Byd- / dell, for Thomas Barthlet, / Cum Privilegio / ad imprimendum solum. / M.D.XXXIX. /* (within woodcut border). 16 preliminary leaves, including a dedication and an index; 512 ff. in all. Text printed in double column, 68 lines to a full column. Marginal references and notes. Chapter summaries printed in smaller type. The book measures about 27 x 17.9 cm.

### The Great Bible, 1539

Title page: *The Byble in / Englyshe, that is to saye the con- / tent of all the holy scripture, bothe / of ye olde and new testament, truly / translated after the veryte of the / Hebrue and Greke textes, by ye dy- / tygent studye of dyuerse excellent / learned men, expert in theforsaide / tonges. / Prynted by Rychard Grafton & / Edward Whitchurch. / Cum priuilegio ad imprimendum solum. / 1539. /* (within woodcut border). On the verso, list of books and a Kalendar, followed by five leaves of preliminary matter including 2 folios of

*Exhortacyon*; 530 ff. in all. Text printed in double column with 62 lines to a full column. Words not found in the original printed in smaller type; marginal references, and signs referring to notes which it was intended to supply at the end of the book. Title to the Apocrypha repeats the woodcut border from the title pages, and the New Testament title has a border of 8 wood-blocks. The book measures about 38.5 x 26 cm.

### The Geneva Bible, 1560

Title page: *The Bible / and / Holy Scriptures / conteyned in / the Olde and Newe / Testament. / Translated accor- / ding to the Ebrue and Greke, and conferred With / the best translations in diuers languages. / With moste profitable annota- / tions vpon all the hard places, and other things of great / importance as may appeare in the Epistle to the Reader. / (with woodcut of Israelites crossing the Red Sea surrounded by texts) / At Geneva. / Printed by Rouland Hall. / M.D.LX. /* Four preliminary leaves include a list of books, a dedication to Queen Elizabeth and an address *To our Beloued in the Lord the Brethren of England, Scotland, Ireland, &c.*, dated April 10, 1560; 614 ff. in all. Printed in roman type, double column, divided into verses; marginal notes in smaller roman type and references and chapter summaries in italics; subject heads, and before each book an argument. There are 26 engravings and five maps. The book measures about 25.7 x 17 cm.

### The Bishops' Bible, 1568

Title page: *The holie Bible. / conteyning the olde / Testament and the newe. /* (below is an engraving of Queen Elizabeth with the Royal coat of arms). */ Printed by R. Jugge, London /*. There are 26 preliminary leaves with table, calendars etc., and prefaces by Parker and Cranmer (reprinted from the Great Bible). 818 ff. The text printed in double columns of 57 lines; headings and marginal references in roman type, with marginal notes and chapter summaries in black letter. Text divided into verses, but old section letters are also in the margin. 124 illustrations and a number of maps and plans. The book measures about 37 x 26 cm.

### The Rheims New Testament, 1582

Title page: *The / New Testament / of Iesus Christ, trans- / lated faithfully into English, / out of the authentical Latin, according to the best cor- / rected copies of the same, diligently conferred vith / the Greeke and other editions in diuers languages: Vvith / Arguments of bookes and chapters, Annota- / tions, and other necessarie helpes, for the better vnder- / standing of the text, and specially for the discouerie of the / Corruptions of diuers late translations, and for / cleering the Controversies in religion, of these dates: / In the English . . . S. Aug. tract . 2. in Epist. Ioan. / Omnia quae leguntur . . . That is, / Al things that are readde . . . Printed at Rhemes, / by Iohn Fogny. / 1582. / Cum Privilegio. /* (within narrow frame.) The 15 preliminary leaves include an *Approbation* and *The Preface to the Reader*; 400 ff. Annotations at the end of each chapter, shorter notes in the outside margins with references in the inner margins. Text printed in paragraphs, but with verse numbers in margin; there are chapter summaries and nearly every book is preceded by an argument; 27 pages of tables and explanation at the end; no illustrations. The book measures about 20.7 x 14.4 cm.

### The Douai Old Testament, 1609-10

Title page: *The / Holie Bible / faithfully trans- / lated into English, / out of the authentical / Latin. / Diligently conferred with the Hebrew, Greeke, / and other Editions in diuers languages. / With Arguments of the Bookes, and Chapters: / Annotations: Tables: and other helpes, / for better vnderstanding of the text: for discouerie of / Corruptions in some late Doway. / Haurietis aquas in gaudio de fontibus Saluatoris. Isaiae. 12. / You shal draw waters in ioy out of the Sauours fountaines. / Printed at Doway by Lawrence Kellam, / at the signe of the halie Lambe. / M.DC.IX. /* (within narrow frame.) Printed in two volumes, 1609 and 1610. The ten preliminary leaves include an *approbation* and *preface*. Title page to volume 2 dated 1610, but otherwise like that of the first volume, except that it has a different quotations (2 Pet. 1). 1115, 1124 pp. The text arrangement is similar to that in the New Testament. The book measures about 21.5 x 15.2 cm.

### King James Version, 1611

Title page: *The / Holy / Bible, / Conteyning the Old Testament, and the New: / Newly Translated out of the Originall / tongues: & with the former Translations / diligently compared and reuised, by his / Maiesties / speciall Comandment. / Appointed that it be read in Churches. / Imprinted at London by Robert / Barker, Printer to the Kings / most Excellent*

*Maestie. / Anno Dom. 1611. /* (centered in an engraving.) The eighteen preliminary leaves include a dedication, *The Translators to the Reader, Kalendar, Almanacks, etc.*; followed by 34 pages of *The Genealogies of Holy Scriptures*, not included in the 732 ff. of the book. Text printed in double column, 59 lines each, with beadings, chapter summaries, marginal references and words not in the original in roman type, and marginal alternative renderings, etc., in italic; printed page enclosed within rules. The book measures about 38.2 x 25.7 cm.

## The English Revised Version, 1881-85

### <sup>a</sup>The New Testament, 1881

Title page: *The / New Testament / of / Our Lord and Saviour / Jesus Christ / Translated out of the Greek: / Being the Version set forth A.D. 1611 / compared with the most ancient authorities and revised / A.D. 1881. / Printed for the Universities of / Oxford and Cambridge / Oxford / At the University Press / 1881 /*. Twenty-five preliminary pages Revisers' Preface. Text occupies 606 pp., including preferences of the American Revision Company. Text printed in paragraph form in single column with verse in inner margins and alternative readings and renderings in the outer margins; no page headings or chapter summaries. Several editions were published in 1881 by both University Presses, but the earliest is this Pica Royal 8vo. which measures 25 x 16 cm.

### <sup>b</sup>The Old Testament, 1885 (published with the New of 1881)

Title page: *The / Holy Bible / Containing the / Old and New Testaments / translated out of the original tongues: / Being the version set forth A.D. 1611 / compared with the Most Ancient Authorities and revised. / Printed for the Universities of / Oxford and Cambridge / Henry Frowde, Oxford Warehouse; C. J. Clay and Sons, Cambridge Warehouse: London.* Ten preliminary pages containing the Revisers' Preface to the Old Testament. Old Testament text 940 pages, including the preferences of the American Committee. 15 preliminary pages—the Revisers' Preface to the New Testament and text followed by preferences of the American Committee; 276 pp., text and preferences. The arrangement is similar to that in the 1881 N.T. This small pica 8vo measures about 26.6 x 17.8 cm. Text does not contain Apocrypha, which was not published until 1895.

## The American Standard Edition of the Revised Version, 1901

Title page: *The / Holy Bible / containing the / Old and New Testaments / translated out of the original tongues / being the version set forth A.D. 1611 / compared with the most ancient authorities and revised / A.D. 1881-1885 / Newly Edited by the American Revision Committee / A.D. 1901. / Standard Edition / New York / Thomas Nelson & Sons / 37 East 18th Street. /* On verso indorsement by the Secretaries of the Old and New Testament Committees and copyright. The Preface occupies six pages, followed by the Revisers' Preface to the 1885 O.T. (6 pp.). Text of the Old Testament—1 to 944 pp., followed by Appendix giving the differences from the edition of 1885 (pp. 945-70), with one page errata. New Testament dated 1900. The preface 3 pages (and one blank), followed by the Revisers' Preface to the edition of 1881 (10 p.); text page 1 to 283 followed by another appendix (pp. 285-295) giving the differences from the edition of 1881. Text printed in double columns, in paragraph form with verse numbers in the text and alternative readings and renderings in the margin; references in central column; page headings in small bold face type. At end colored maps with an index. The book is a small quarto measuring 23 x 17.8 cm. This text does not contain the Apocrypha.

## The Revised Standard Version, 1946-1952

### <sup>a</sup>The New Testament, 1946

Title page: *The New Covenant / Commonly Called / The / New Testament / of Our Lord and Saviour / Jesus Christ / Revised Standard Version / Translated from the Greek / Being the Version Set Forth A.D. 1611 / Revised A.D. 1881 and A.D. 1901 / Compared with the Most Ancient Authorities and Revised / A.D. 1946 / Thomas Nelson & Sons / New York.* On verso copyrights 1901 by Thomas Nelson & Sons, renewed 1929 by the International Council of Religious Education; 1946 by the International Council of Religious Education. Preface occupies four pages. Text occupies 553 pp. Text is printed in single column, with verse numbers in the text in smaller type; page headings in italic type; alternative readings and renderings and references at foot of page. The book measures 18.5 x 12.8 cm.

### <sup>b</sup>The Old Testament, 1952 (published with the New Testament of 1946)

Title page: *The / Holy Bible / Revised Standard Version / Containing the / Old and New Testaments / Translated from the original tongues / being the version set forth A.D. 1611 / revised A.D. 1881-1885 and A.D. 1901 / Compared with the most ancient authorities / and*

revised A.D. 1952 / Thomas Nelson & Sons / Toronto New York Edinburgh / 1952 / On verso copyrights 1952 for the Old Testament and 1946 for the New Testament by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Preface occupies eight pages. Text occupies 997 pages followed by six pages for the title, order of books and fly title for the New Testament and 293 pages for the text. The text is printed in double column with the verse numbers in small raised numerals in the text; page headings in italic type, alternative readings and renderings and references at foot of page. An edition of the Old Testament in two volumes, single column, matching the 1946 New Testament was also published at the same time. The Apocrypha was published in 1957. The book measures about 21.5 x 14 cm.

## The New English Bible, 1961-1970

### •The New Testament, 1961

Title page: *The New / English Bible / New Testament / (device) / Oxford University Press / Cambridge University Press / 1961*. On verso, copyright 1961. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press. The Preface and Introduction occupy 6 pages, one of which is blank; Contents, note about verse numbers, title to Gospels, 3 p.; 1 blank. Text, 3-447, 1 blank. The text is printed in single column, paragraph form, with verse numbers in the margin. Italic running and subject heads. The book measures about 22.8 x 14 cm.

### •The Old Testament (and the Apocrypha), 1970 (published with a second edition of the New Testament)

Title page: *The New / English Bible / with the Apocrypha / (device) / Oxford University Press / Cambridge University Press / 1970*. / On verso, Copyright 1961, 1970: *The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press*. The Preface, Table of Contents, fly title of the Old Testament & Introduction to the Old Testament, Guide to the notes & note about verse numbers occupy 18 pages, 2 of which are blank. Text of the Old Testament occupies 1164 pages and 2 pages Appendix followed by 10 pages for the fly title, Contents, the Introduction to the Apocrypha and note about verse numbers, 4 of which are blank. Text of the Apocrypha occupies 275 pages, followed by 15 pages for the fly title, Contents, Introduction to the New Testament, notes about the verse numbers and fly title of the Gospel, 7 of which are blank. Text of the New Testament occupies 336 pages. The text is printed in single column, paragraph form, with verse numbers in the margin. Italic running and subject heads. The book measures about 21.5 x 14.5 cm.

## The Jerusalem Bible, 1966

Title page: *The / Jerusalem / Bible / London / Darton, Longman and Todd / . Verso: . . . (copyright) 1966 by Darton, Longman and Todd Ltd. and Doubleday and Company Inc. Nihil obstat: Lionel Swain, S.T.L., L.S.S. Imprimatur: John Cardinal Heenan, Westminster, 4th July 1966. The introductions and notes of this Bible are, with minor variations and revisions a translation of those which appear in La Bible de Jérusalem (one volume edition 1961) published under the general editorship of Père Roland de Vaux, O.P., by Les Editions du Cerf, Paris, but are modified in the light of subsequent revised fascicules. The English text of the Bible itself, though translated from the ancient texts, owes a large debt to the work of the many scholars who collaborated to produce La Bible de Jérusalem, a debt which the publishers of this English Bible gratefully acknowledge. Printed and bound in Belgium by Desclée & Cie, Editeurs, S.A., Tournai. Contents: pp. v-vii Editor's Foreword; viii-ix Contents; x-xvi Abbreviations, notes on Hebrew and Greek canons, explanation of typographical and reference systems; 1-1547 Old Testament; 1-451 New Testament; 453-498 Supplements: chronological table, genealogical tables of Hasmonean and Herodian dynasties, calendar, table of weights and measures, index of Biblical themes in the notes, 9 maps. The text is accompanied with introductions to its major divisions and to the individual books, with textual and exegetical notes, and a reference system. The book measures about 23.5 x 14.5 cm.*

## The Good News Bible, 1966-1976

### •The New Testament, 1966

Title page: *Good / News / (short vertical rule) / for / Modern / Man / The New Testament / in Today's English Version / American Bible Society / New York*. On verso: *Good News for Modern Man / The New Testament in Today's English / (device: God's Word) / Eng. N.T. TEV 260P / ABS-1966-150M-CL-1 / (copyright) American Bible Society, New York 1966*. The Preface and Contents occupy 3 pages plus 1 blank. Text occupies 577 pages followed by 22 pages of Word List & Index, 1 of which is blank. The text is printed

in single column, paragraph form, with verse nos. set in text, raised. Subject heads in bold face type. Annie Vallotton line drawings. The book measures about 18 x 10.5 cm.

\*The Old Testament, 1976 (published with a fourth edition of the New Testament)

Title page: *Good / News / Bible / The Bible in / Today's English / Version / (device: abs) / American Bible Society / New York / .* On verso: *Good News Bible / The Bible in / Today's English Version / (device: God's Word for a New Age) / Eng. Bible TEV 050P-053P (Series) Old Testament: (copyright) American Bible Society, 1976 / New Testament: (copyright) American Bible Society, 1966, 1971, 1976 / ABS-1976-150,000-R-1 Maps (copyright) United Bible Societies, 1976 / .* Pp. (1-15) include Foreword, Preface, Contents, Abbreviations list, and Old Testament title page; 1-1041 Old Testament; (1) New Testament title page; 1-354 New Testament; 355-412 Word list, New Testament passages from the Septuagint, Chronology of the Bible, Maps, Map index, Subject index, and American Bible Society statement. The text is printed in double columns, paragraph form with subject headings in bold face type, raised verse numbers in text, and marginal notes (1. cultural and historical, 2. textual, 3. alternative renderings, and 4. references to other passages). Annie Vallotton line drawings. The book measures about 20 x 13.5 cm.

\*The Apocrypha, 1979

Title page: similar to preceding, but adding below title: *With Deuterocanonicals: Apocrypha.* On reverse: similarly, and with: *Imprimatur: / John Francis Whealon / Archbishop of Hartford / Censor deputatus: / The Reverend Kenneth H. Shiner / May 15, 1978; and also Deuterocanonicals/Apocrypha: © American Bible Society 1979.* Contents: after Old Testament, pp. 1-217 Deuterocanonicals/Apocrypha, 1-59 Some Additional Books.

The New American Bible, 1970

Title page: *The / New American Bible / Translated from the Original Languages / with Critical Use of All the Ancient Sources / by / Members of the Catholic Biblical Association of America / Sponsored by the Bishops' Committee / of the / Confraternity of Christian Doctrine / With Textual Notes / On Old Testament Readings / (device) / St. Anthony Guild Press / Paterson, New Jersey.* On verso, *Nihil Obstat / Stephen J. Hartdegen, O.F.M., S.S.L. / Christian P. Ceroke, O. Carm., S.T.D. / Imprimatur / Patrick Cardinal O'Boyle, D.D. / Archbishop of Washington / July 27, 1970 / Copyright by Confraternity of Christian Doctrine, 1970 / Washington, D.C. / All rights reserved. / (Books from 1 Samuel through 2 Maccabees copyrighted in 1969) / Printed in U.S.A. / Table of Contents & Preface occupy 20 pages preceding the 1,103 pages of the Old Testament part which includes Introductions to the Old Testament books, text, B/W illus. & notes. Between the Old Testament & New Testament parts are 8 pages of Family Register. After the 321 pages of the text of the New Testament come a lengthy "Textual Notes" consisting of 126 pages, a List of members of the Bishops' Committee of the Confraternity of Christian Doctrine and a 7 page Liturgical Supplement. Text is printed in double column, paragraph form. Italic running and subject heads. The book measures about 23 x 16.5 cm.*

The New International Version, 1973-1978

\*The New Testament, 1973

Title page: *The / Holy Bible / New International / Version / (device) / The New Testament / Zondervan Bible Publishers / Grand Rapids, Michigan / .* On verso: Copyright 1973 by New York Bible Society International / Printed in the United States of America / Published by the Zondervan Corporation / Grand Rapids, Michigan 49506, U.S.A. / . Contents: p. (v) Contents: vii-x Preface: 1-573 New Testament. Single column, paragraphed with headings, brief reference, exegetical and textual footnotes. The book measures 22.3 x 14.5 cm.

\*The Complete Bible, 1978

Title page: *The / Holy / Bible / New International Version / (device) / Containing The Old Testament / and The New Testament / Zondervan Bible Publishers / Grand Rapids, Michigan / .* On verso: The Holy Bible, New International Version / Copyright 1978 by New York International Bible Society / The New Testament, New International Version © 1973 by New York Bible Society International / © 1978 by New York International Bible Society / Portions of this Bible have been previously / published under the following copyrights / by the New York International Bible Society: / ety. The Book of John © 1970, The Book of / Isaiah © 1975, The Book of Daniel © 1976: / Proverbs and Ecclesiastes © 1977 / All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by / any means, electronic, mechanical, photo- / copy, recording or otherwise, without the / prior permission of the copyright owner or / the publisher. / Library of Congress Catalog Card Number 78-69799 / Published by the Zondervan Corporation / Grand Rapids, Michigan 49506, U.S.A. / Printed in the United States of America / . Contents: p. (v) Contents: vii-xi Preface: 1-1030 Old Testament; 1035-1341 New Testament; (1343-1345) Table of Weights and Measures. Two column text, paragraphed with headings, brief reference, exegetical and textual footnotes. The book measures 20.5 x 14 cm.

## The New King James Version, 1979-1982

### <sup>4</sup>The New Testament 1979

Title page: (device) / *The New King James Bible / New Testament* / (device) *Thomas Nelson Publishers / Nashville—Camden—New York* / . On verso: Copyright 1979 by / Thomas Nelson Inc., Publishers / Nashville, Tennessee / All rights reserved / The reprinting of any part of this / Bible without the publisher's permission / is forbidden. / Printed in the United States of America / . Contents: p. iii-v Introduction; vi Table of Contents; 1-407 New Testament. Text divided into verses, with section headings, footnotes to identify Old Testament quotations. The book measures 20.2 x 13 cm.

### <sup>5</sup>The Complete Bible, 1982

Title page: *Holy Bible* / (device) / *The New King James Version / containing / The Old and New Testaments* / (device) / *Thomas Nelson Publishers / Nashville—Camden—New York* / . On verso: The Holy Bible, New King James Version / Copyright 1979, 1980, 1982 by Thomas Nelson, Inc. / Nashville, Tennessee / All rights reserved / Written permission must be secured from the publisher / to use or reproduce any part of this book, except for / brief quotations in critical reviews or articles. / Printed in the United States of America / . Contents: p. iii-viii Preface; ix Dedication; x Table of Contents; 1-928 Old Testament; 931-1219 New Testament; 1220-1236 The History of the King James Bible. Two column text, versed, with section headings, reference, exegetical and textual footnotes. The book measures 21.5 x 14.5 cm.

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# A CHRONOLOGY OF THE ENGLISH BIBLE, 1484-1629

(1450-56, First printed book: Gutenberg Bible; Latin Vulgate text.)		
1484		Birth of Tyndale?
1485	Henry VII, King of England	
1486		
1487		
1488		Birth of Coverdale
1489		First Printed Hebrew Old Testament
1490		
1491		Greek first taught at Oxford
1492		Columbus discovers America
1493		
1494		
1495		
1496		
1497		Cabots sail to North America
1498		
1499		
1500		Birth of John Rogers
1501		
1502		
1503		
1504		Birth of Parker
1505		Birth of Taverner
1506		
1507		
1508		
1509	Henry VIII, King of England	Michelangelo at work
1510		
1511		
1512		
1513		
1514		Coverdale ordained
1515		Tyndale takes M.A., Oxford
1516		First printed Greek N.T. (Complutensian)
1517		Francis I, King of France
1518		First published Greek N.T. (Erasmus)
1519		Luther theses, Wittenberg
1520		Charles V, of Holy Roman Empire
1521		Erasmus 2nd ed. N.T. published
1522		Tyndale goes to Gloucester
1523		Luther excommunicated
1524		1519-22, first voyage around world, Magellan
1525		Luther's First N.T.
1526	First Printed English New Testament, Tyndale's	Complutensian Polyglot published
1527		
1528		
1529		
1530	Tyndale's Pentateuch	Pagninus' Latin Bible
1531	Tyndale's Jonah	Zurich German Bible
1532		Augsburg Confession
1533		
		Fizarro's conquest of Peru
		Cranmer, Abp. Canterbury

1534	N.T. and Psal. revised Joye's revision of N.T.	Rogers goes to Antwerp	T. Cromwell, Chan. Exchequer Henry VIII, head of English Chan. Convocation petitions King for English Bible Luther's First German Bible Münster's Hebrew-Latin O.T.
1535	First Printed English Bible— Coverdale Tyndale's last revised N.T.	Tyndale betrayed Coverdale in Zurich?	
1536		Oct. 8, Tyndale executed	
1537	Matthew's Bible Printed Matthew's and Coverdale's Bibles licensed	Rogers goes to Wittenberg	
1538	Coverdale's English-Latin N.T.	Coverdale in Paris, 1538-9 editing Great Bible	Royal injunction for "setting up" English Bible in parish churches (1538)
1539	Great Bible published Taverner's Bible published	Coverdale returns to England Coverdale leaves England again	T. Cromwell executed
1540			
1541			
1542			
1543			
1544			
1545			
1546			
1547	Edward VI, King of England	Coverdale's Lat.-Eng. N.T. proscribed Coverdale and Rogers return to England	Council of Trent (1545-1563) Death of Luther
1548			
1549			
1550			Stephanus' Greek Testament (3rd ed.)
1551	Last ed. Matthew's Bible	Coverdale appointed Bishop of Exeter	
1552			
1553	Mary, Queen of England Last editions, Coverdale Bible		
1554		Coverdale released from England, Rogers burned	
1555			Philip II, of Holy Roman Empire— Beza's Latin New Testament
1556			
1557	Whittingham's N.T. published		
1558	Elizabeth, Queen of England	Coverdale returns to England Parker made Archbishop of Canterbury	
1559			
1560	Geneva Bible published		
1561			
1562			
1563		Whittingham, dean of Durham Martin takes M.A., Oxford	Shakespeare born Beza's Greek-Latin N.T.
1564			
1565			
1566			
1567	Last ed. of Tyndale's N.T.		
1568	Bishops' Bible published	Feb. death of Coverdale	
1569	Last ed. of Great Bible		
1570			Every Bishop and cathedral order to have a Bishop's Bible
1571			St. Bartholomew's massacre, France Antwerp Polyglot published
1572	Bishops' Bible revised and pub- lished with Great Bible Psalms		
1573			
1574			
1575		Death of Taverner and Parker	
1576	Tomson's N.T. introduced into Geneva Bible		
1577			
1578		Martin begins Rheims version Death of Whittingham	Tremellius and Junius Latin Bible published
1579	First Bible published in Scotland, Geneva Version		
1580			
1581			
1582	Rheims New Testament published	Death of Martin	
1583			
1584			

1585			Raleigh's colony in Virginia
1586			French Geneva Bible published
1587			Death of Mary, Queen of Scots
1588			Destruction of Spanish Armada
1589	Fulke's ed. Rheims and Bishops' N.T.		Spenser's "Faerie Queen"
1590			Sixtine Vulgate Bible
1591			Clementine Vulgate Bible
1592			
1593			
1594			
1595			
1596			
1597			
1598			Edict of Nantes
1599			
1600			
1601			
1602	Last edition of Bishops' Bible		Valera's Spanish Bible
1603	James I, King of England		
1604		Hampton Court Conference	
1605			
1606			
1607		Revision of Bible begun	Foundation of Jamestown
1608			Diodati's Italian Bible
1609	Douai Old Testament published 1609-1610		Birth of Milton
1610			
1611	King James Bible published		
1612			
1613			
1614			
1615			
1616			Death of Shakespeare
1617			
1618			Beginning of Thirty Years War
1619			
1620			Pilgrims land at Plymouth
1621			
1622			
1623			
1624			
1625	Charles I, King of England		
1626			
1627			
1628			
1629	First Bible printed at Cambridge University Press (King James Version)		

## NOTES